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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

SUNDAY SCHOOL AT ATHOL AND ITS CELEBRATION.

Messrs Editors,—As the subject of Sunday Schools has claims on the attention of Christians, it is proper that every improvement, of which the system is susceptible, should be suggested for their consideration. It will not, therefore, be deemed improper to ask a place in the columns of the Register for a brief account of the Sunday School recently organized in the Unitarian Society in Athol. The worthy Pastor, Rev. W. Burton, now laboring in that society, in reorganizing the School at the opening of the present season, proposed that the whole congregation should become members of it; and to explain more fully its object and importance, he visited every family in the parish and was successful in obtaining the approbation and co-operation of nearly every individual. When the Sabbath arrived for the School to be organized, they all came and were classed—the little child, the young men and maidens, the fathers and mothers—a delightful spectacle!—all sitting, as it were, at the feet of Jesus to learn his truth, and drink of his spirit. The result thus far has been happy. An increased interest in the Scriptures, which must inevitably lead to a growing attention to religion.

The plan of instruction is as follows. The afternoon of the Sabbath, in place of the sermon, is occupied with the Sunday School exercise. The Pastor gives an exposition of the portion of Scripture, which is to be the lesson, and then the congregation arrange themselves into their respective classes, and inquire and converse about the lesson, to the exposition of which they have just listened. Each teacher is provided with a short list of questions relating to the lesson previously prepared by the Pastor and these questions constitute the several points of inquiry. Each adult class selects one of its own members to be the teacher. Teachers' meetings are held once a week, in which they are instructed by their Pastor more particularly in the duties of their office. This plan of forming the whole congregation into a Sunday School, has in several instances, I am told, awakened an attention to the Bible and religion in persons who had been indifferent to the subject, neglected public worship, or were skeptical.

Now if this method of inculcating the knowledge and spirit of our religion be practicable in one, why may it not in all our congregations? If the Bible is the religion of protestants, it follows that its truths should be studied, explained and impressed. It is well known that those most lightly esteem the Bible, who have the least knowledge of its holy matter. This sacred book to be understood and revered must be the focal point, to which our people should concentrate their attention; and we devoutly wish that the worthy and Berean example of our friends at Athol may be followed by all the congregations in our land and throughout Christendom, so that the words of the prophet may be verified 'That all shall know the Lord from the least to the greatest.'

On the 19th ult. this interesting Sunday School held a celebration, and at its kind invitation, several teachers and scholars from other towns participated in the delightful occasion. On an eminence overlooking the village and under the refreshing shade of several stately trees, which seemed to have been planted there by nature, for this special object, about three hundred people were asssembled. Over this happy group waved the snow white banner strikingly emblematical of the power and holy purpose for which they came together. The occasion was interspersed with religious, and other appropriate exercises, and was enlivened by vocal and instrumental music. Several good sentiments were offered which added much to the interest of the scene. Not only the mind and heart were feasted, but the palate. A very plentiful and suitable collation was provided by the ladies, of which 'all did eat and were filled.' As some were seated on the grass and others on the rude seats temporarily prepared, it reminded one of those scenes in Judea, where Jesus our great teacher was present and taught and fed the multitude.

This was literally a Sunday School celebration, for nearly every person present was either a teacher, or scholar. It was an occasion replete with instruction and innocent enjoyment—everything relating to it being of a religious and social character. Just as the sun was withdrawing his parting rays, the company separated, carrying with them, no doubt, many sweet remembrances of the manner in which they had passed the afternoon. S.

For the Register and Observer.

WHY ARE THERE COMPARATIVELY SO FEW COMMUNICANTS IN UNITARIAN PARISHES?

We have made the terms of church membership very simple, and very easy. No long and dogmatical creed—no terrific covenant. And yet our churches are small; and it is difficult to enlarge them; especially where the Society is new and small. Why is it thus, if we have the truth and love it? I will mention several reasons. Many of our Societies in the country are remnants of old and large Societies. When a parish is divided, it is often the case that most of the church, and the more serious and religiously inclined become the Orthodox Society; the remainder make up the Unitarian Society. In some instances there is not a single church member—nor even a church. The Unitarian Society has intelligent and virtuous men and women belonging to it. But they have but little of a decidedly religious and Christian character. Many of them are perplexed—many are prejudiced. It is not strange, therefore, if Unitarian Societies do not in the course of a few years have large churches. In many of them there is much to be done. Prejudices must be removed—serious impressions must be made—religious habits must be formed.

Many who are nominally with us, attach but little importance to Christian ordinances and institutions. They have their doubts about the sanctity of the Sabbath. They do not as yet feel that it is their duty to attend public worship—pray in their families—have their children dedicated to God in Baptism; and the Lord's Supper is but a relic of Popish superstition. I suspect there is a large number with us, who think very lightly of Christian ordinances. And no doubt there are many others, who have not become so wise and philosophical, as to ridicule or renounce religious institutions, who still neglect them, because they know they are worldly and sinful, and they know they intend to remain so for the present. Coming to the communion table is a kind of signing the pledge—however liberal the creed and covenant may be. They have good sense enough to know that if they eat of that bread and drink of that cup, the rest of their conduct should in some humble degree be in accordance with that significant act. So long as they keep away from the Lord's table, they can keep their children from the baptismal fount—they can neglect family prayer—and they can worship God on the Sabbath in his temple, and spend the day in worldly pleasures and pursuits, as suits their convenience.

Many who pass for very good men and women, are still living as rebels in the sight of God, no doubt. They have never given him their hearts. They have never submitted their will entirely to his. They like not to entertain the thought of obligation and subjection. They startle at the thought of a covenant—of being bound to serve the Lord, of submitting to his authority, of seeking his glory and pleasure in all things. They will be friends to religion and friends to God; but they can be tied down to no form and no law. They have never properly felt their dependence and accountableness. And while in this condition, it is difficult to bring them to the table of the Lord.

There are others whose minds and hearts are religiously impressed—and whose consciences are tender; who are kept away from the communion by wrong views of the ordinance, or of the needed qualifications for observing it.

Though they were never Catholics, and have at length renounced Calvinism; yet they have not got rid of the impressions and influences of their former faith. If you say nothing to them, they think you cold and indifferent; if you urge them to come forward, they think you either a novice, or a trifler in divine things. This is a difficult class to deal with.

It may be that the duty of becoming members of the church and communicants is not urged earnestly and frequently enough. If I might form any judgment from all the discourses I have heard these thirty or forty years past, I should say that clergymen were often faulty in this thing themselves. I have often wondered myself that so comparatively little was said on the importance of the instrumental duties of religion. If secret and family prayer—observing the Sabbath—attending public worship—baptism—open profession of faith in Christ—the Lord's Supper—if these are duties—and important duties, they ought to be freely and frequently enforced. They are Christian means of virtue and piety, and ought to be affectionately and solemnly urged.

I like not the practice of making the communion a separate service—encouraging the congregation to retire, and thus lose the instruction and serious impression, which they might gain if present at these sacramental services. I would make the communion, a part of the morning or evening service—and the service should not be lengthened on account of it. I have no doubt the cause of piety would be promoted by the change. In some Societies there is scarcely one of the congregation remains to listen to a service which should be deeply interesting and instructive to all.

I am persuaded that this custom of dismissing the congregation does much to strengthen prejudices and perpetuate indifference and neglect in regard to the institution of the Supper. There are many at the present day who very well know that rites and forms are not the whole of Christianity; but there are not a few who have yet to learn that some rites and forms are of great importance to religion and to virtue. Many need to be told—'These things ought ye to have done, and not to leave the other undone.' J. F.

INCONSISTENCY BETWEEN THE CREED AND CONDUCT OF THOSE WHO PROFESS TO BELIEVE IN THE DOCTRINE OF MAN'S TOTAL SINFULNESS BY NATURE.

My brother Lacon is both a clergyman and a parent. By education his mind became deeply imbued with the doctrine of the Westminster Assembly. In his preaching he urges the following ideas; that all the posterity of Adam sinned in him and fell with him; that they come into the world with a nature wholly sinful; that all their voluntary actions proceed from a corrupt fountain, until they are regenerated; that 'every sin deserves God's wrath and curse both in this life and that which is to come.' He has six amiable children under fifteen years of age. In his view they are yet in an unconverted state; but he says they are obedient to their parents, affectionate to one another, and kind to their neighbors. In catechising them, he endeavors to impress the ideas of their ruined state, their evil nature, and the certainty that all their actions must be hateful in the sight of God so long as they shall remain in their present unconvert d state.

Now what is to be expected of Mr Lacon, in his conduct towards these children? Can he take a moment's rest while he believes that his six children are constantly employed in such acts as deserve God's endless displeasure? Can he view them with a smiling countenance or an approving look? May we not feel assured that his children will daily behold in his countenance evidence of deep concern for them, and strong disapprobation of all their words and actions?

Mr Lacon has also in his parish a number of men and women who are remarkably kind, respectful and liberal in their conduct towards him and his family. Every month he receives from one or another of them valuable presents; and if at any time he is in affliction, they are among the first to fly to his assistance. Yet these benefactors are regarded by him as in the gall of bitterness and bond of iniquity. All their kind actions are supposed by him to proceed from that selfishness which is enmity against God. How then must they be treated by their minister? Can he possibly appear pleased at what he believes is so wicked, so offensive to God, and which so endangers their eternal welfare?

But notwithstanding his creed, brother Lacon is an amiable man, a kind father, and an affectionate pastor. His common sense and benevolent feelings often get the better of his creed. He beholds with delight the evidences of love in his children to their parents and to one another; and he receives with signs of heartfelt gratitude the liberal donations of his supposed unconverted benefactors. In regard to the amiable conduct of his children, he often tells them that they have *done well;* and he calls them *good children*. He not only thanks his benefactors, already mentioned, but expresses to them a hopes that God will *reward* them for their beneficence to him.

Now what can be more inconsistent than the creed and the conduct of this good minister. According to his creed and his preaching, his children and his benefactors are all *images* of the *evil one*—in heart as bad as total depravity itself. But, at other times, both by words and deeds, he speaks highly of these very persons, and their actions are applauded, though according to his creed, there is not one of their deeds which does not deserve God's wrath and curse in time and to eternity.

Brother Lacon is not alone in such inconsistency. I believe it is very common, not only with ministers, but with private Christians, who profess the same faith. I am free to confess that reflection on my own past conduct has had much influence in leading me to a thorough examination of the subject. I am now unable to see how any Christian can act consistently with such a creed. Christian feelings will daily get the better of such a belief, and lead to a practical denial of the doctrine. I think it cannot be reduced to practice without producing very unhappy results, in families and societies.

To illustrate the idea last suggested, we will suppose that brother Lacon has now become convinced of his inconsistency, and instead of changing his creed, he has resolved to make his practice square with it at all hazards. He begins at home, and changes his conduct towards his children, who are still supposed by him to be in an unconverted state. He ceases to approve, even by a smile, their most lovely actions of filial obedience and brotherly affection, lest he should encourage them in rebellion against God. The children are at first surprised and grieved, then offended and alienated. For they find that it is impossible for them to please their father. Their mother is a lovely, Christian woman. On observing the change in her husband's conduct, and learning the cause, she examines the subject, and becomes convinced that the creed is not correct. This she makes known to him. He, of course, infers that she is unconverted. He therefore ceases to approve her kind attentions to himself, and her assiduous care for her offspring. Strong marks of sorrow and disapprobation are the prominent traits of his countenance. His benefactors, still unconverted, are no longer received with grateful smiles, when they come with their free-will offerings.

The change in Mr Lacon's conduct is blazoned through the parish. Two deacons soon come to inquire for the cause. Mr L. frankly confesses his conviction that his past conduct had been very inconsistent with his preaching. In reply to their inquiries he thus observes:—'You know that our articles of faith very clearly imply that all men are by nature wholly sinful, and that while unconverted their actions all proceed from that corrupt nature; and must of course be offensive to God. My preaching has accorded with this creed; and you know that I have again and again warned church members of the danger of approving any customs, words or actions, which they believed to be sinful. Yet what have *I* done? I have often countenanced and approved the actions and words of many persons, while I regarded them as in a state of nature. I have done so abundantly in my own family; I have done so in regard to many of the children of the parish, and I have done so with regard to men and women who have been benefactors to me and my family. When they have given liberally to the poor and afflicted, or for the promotion of benevolent objects of a public nature, I have not hesitated to express my approbation, and my hope that God would graciously reward them for what they had done. But I have seen my inconsistency; I have resolved to reform; and I hope for your aid to promote a reformation in all the members of the church.'

After hearing much of this nature, one of the deacons professed to be prepared to go all lengths with the minister in his proposed reformation. The other deacon hesitated; but after a little reflection he utters the following sentiments:—'I gave my assent to our articles of faith in the belief that they had been formed by wiser and better men than myself; and I supposed that they must be true in one sense or another, though I could not very clearly see how they could be so. I certainly never had a thought of reducing them to practice in the logical form proposed by Mr Lacon. I cannot do it in my own family, nor among my neighbors. My wife has not joined the church, because she fears that she has not experienced such a change as others have professed. Yet you are aware that she is very kind to me and to her children, and very circumspect in her conduct. My children are images of their mother. Shall I change my conduct towards these objects of my tender affection? Shall I put on a countenance of disapprobation when I see in them expressions of love to me and to one another? No, verily! Sooner will I consent to lay aside our party creed, and take the Bible as my rule of faith and practice. Those of our parish who are not professors of religion, have indeed often heard Mr Lacon teach, that all their actions are sinful while they remain unregenerate; but as their consciences did not accuse them, when they thought they did right, and as he often applauded many of their deeds, they supposed it could be only in some technical or mysterious sense that he considered all their actions to be sinful. Besides, they were doubtless conscious that *many* of their actions were wicked; they therefore made little complaint of his preaching, though it implied that they as really sinned when they spoke the truth as when they lied—when they did deeds of kindness, as when they oppressed their fellow men—when they were temperate, as when they were intoxicated. But should he in future change his conduct towards them, go on with his proposed reformation, and urge the church to follow his example, it is my opinion that he will injure his own family, throw the parish into a state of confusion, and '*reform*' himself out of employment in this town.'

What the result will be in brother Lacon's parish, the reader must judge for himself. By adopting the truth, such inconsistencies as have now been illustrated may be avoided. The divine law, and not a party creed, will then be the standard by which human actions will be estimated.

Of what real use can a doctrine be which is daily contradicted by the practice of those who profess to regard it as an essential article of faith? As actions speak as loud as words, one of two things may be inferred from facts; either that a belief in the doctrine of total sinfulness by nature, is not essential to the character of a Christian, or that there has never yet been a practical and consistent Christian in New England. If any of my brethren should be disposed to censure me for my dissent from the doctrine, let him review the book of his own daily practice, and he will probably find that it contains as clear and as loud declarations of dissent as can be found in any thing which I have written. If he will resolve to delay censuring others, till he shall have reduced his own practice to a consistency with his creed, no one will in future have any reason to fear being reproached by him.—*N. Worcester.*

HISTORICAL CHRISTIANITY.

If no record had been made of the life of Jesus; and if no authentic tradition had supplied, though the most authentic could have but poorly supplied, the want of a record; there could have been no Christianity, properly so called, at this day, among men. There could have been no believers in Christ, no disciples of Christ, and, therefore, no Christians, properly so called, if no account of Jesus the Christ had come down to us, and we had in no way heard that such a being ever lived, labored, and died. Many might have cherished some dim and natural apprehensions of a future life, some faint shadow of what is now the full Christian hope of immortality. Many might have exhibited in their conduct some image of the Chritian virtues, which are never foreign to our nature. But the faith and hope and love, which look to Jesus as their author and finisher, could not have been. The conviction, and support, and solace, and motive, and guidance, which flow so copiously and so directly from the words, and works, and cross of Christ, and which are, therefore, peculiarly Christian, could not have been. Our proper Christian faith is consequently founded on what was 'written' concerning Christ. Without some history of Christ, there could have been no belief in Christ, and no proper Christianity.

This seems evident enough; even self-evident. And yet we sometimes hear the phrase 'historical Christianity' used in a tone of disparagement, as if it were unworthy of Christianity to be deduced from history, and as if they who held it as historical were in great darkness, without any just idea of its real character and dignity. It is an extraordinary thing, that any of those who would fain be called Christians themselves, should level a reproach or sneer against 'historical Christianity,' as if they or others could be Christians without it.

BAD EFFECT OF THE CALVINISTIC DOCTRINE OF DEPRAVITY ON CHILDREN.

Let it be seriously asked, what must naturally be the effect of teaching children that on account of Adam's sin, God brings all his offspring into the world with a nature so wholly sinful, that, until they shall be regenerated, all their actions are of the nature of rebellion against God; and that it is impossible for them to do anything but sin, till they shall be born again. How long will it be, before these children will be able to infer that they are no more to blame for their sinful nature than the kitten is for her disposition to kill mice and birds? and that if all their acts are sinful, it can be of but little consequence to them, as to pleasing God whether they are careful to speak the truth, or indulge in deception and falsehood? As they are told that all people come into the world with such a wicked nature, must they not naturally regard sin as a species of common disease or calamity, for which no child can be really blamable; or a kind of common reproach which is shared alike by all, and therefore little regarded.

The doctrine that we are all born enemies to God, or with a nature wholly sinful, seems to affect the minds of people very much like the wholesale reproaches which are cast by the people of one nation or one party on those of another. As it is common to a multitude, most of the individuals feel little affected by it, and often throw back the reproach on the party whence it proceeded. How much more would a well educated child be affected on being properly reasoned with for being guilty of a single act of prevarication, of which he is conscious, than by being told that he and all his fellow creatures were born with a nature wholly sinful! To impute to children guilt of which they are not conscious, is a very sure way to injure them; and to tell them that all children are born wholly inclined to do evil, as the effect of God's anger on account of Adam's first sin, is not only to furnish them with an excuse for their own transgressions, but to excite in their minds an idea of God as a most terrible, unamiable and vindictive being. If you go on and add to this account, that had it not been for the tender compassion of Christ, in consenting to bear for us the Father's 'wrath,' and the dreadful punishment due to our sins, God could have shown us no mercy, and we must all have been forever miserable,—you fix the attention of the children on Jesus Christ as the supreme object of love, and on God as the most terrible object of dread. While these impressions remain on their minds, it will be in vain for you to tell them, that it is owing to the wickedness of their hearts, their sinful nature, that they do not love the character you have given them of their Maker.

MAN ABLE TO DO HIS DUTY.

If it be a revealed truth, that the capacities of men are commensurate with their duty, how has it happened that the contrary opinion is so generally prevalent? In reply it may be said, that children commonly believe as they are taught; and a great portion of the children of our country have been taught according to the doctrines contained in the Catechisms of the Westminster Assembly of Divines. One of which is the following:—'No mere man since the fall is able in this life perfectly to keep the commandments of God; but daily doth break them in thought, word, and deed.' The same Divines also taught, that among the dreadful effects of Adam's sin to his posterity is this—'the corruption of their whole nature, whereby they are utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to evil, and that continually.' Such doctrines were deemed orthodox in New England till within the last sixty years. So lately as when I was a young man, if any one ventured to ask—How can it be just in God to require obedience of men who by the fall of Adam were 'utterly disabled?' the following was deemed a correct answer—'God has not lost his power of commanding, though men have lost their power of obeying.'

Within the last half century there has been a considerable change of opinion on this subject among those who have regarded themselves as the orthodox clergy of New England. The Calvinistic doctrine of 'utter disability' has been pretty generally discarded; and a distinction has been adopted between natural ability and moral ability, or natural inability and moral inability. By the help of this distinction ministers have felt authorized to say, that sinners have all the natural ability which is requisite to obey the gospel; that their inability is wholly of the moral kind, consisting in total depravity of heart, or opposition of will to God and their duty. But this opposition, this moral inability has been regarded as so total and so great, that nothing can remove it short of the omnipotence of God, or the supernatural influences of his spirit. I may here ask, of what possible use can natural faculties be in regard to obedience, if on account of Adam's sin these faculties have been so subjected to the control of a heart totally depraved, that nothing short of the special influence of the divine spirit can enable the sinner to repent? These natural faculties may indeed be of use as soon as the supposed supernatural aid is given; but till then, there seems to be a 'disability' as 'utter' as was supposed by the Calvinists. And if the total depravity of heart is an hereditary curse, on account of Adam's offence, why is it not truly a natural defect or inability, as well as one that is of a moral nature?—*N. Worcester.*

FEMALE INFLUENCE.

Every where throughout the circle of her intercourse, her influence is felt like the dew of heaven, gentle, silent, and unseen; yet pervading and efficient. But in the domestic circle its power is concentrated; and is like the life-giving beams of the sun, awakening, illustrating, and almost creating the moral aspect of the scene. To speak first of the filial relation—none can conceive how much a daughter may promote the comfort, and the moral benefit of her parents, but those who have seen the female character exhibited under the influence of an enlightened understanding and an improved heart; which, by their mutual action, have produced the most extended views of duty with the strongest desire to fulfil it. As a sister, a female may exert a most important influence. With no strong counteracting circumstances, she may give what features she pleases to the moral and intellectual character of those with whom she is connected in this relation. All the sweet endearments of mutual affection and confidence will give weight to her influence. An intelligent, high-aiming female, of a well disciplined mind and pious heart, has been known to give a much higher cast of character, attainment, and condition, to a larger circle of brothers and sisters, than they would have received. But it is as a mother, that woman has scope for all the powers with which the munificence of her Divine Benefactor endued her,—matured to their highest perfection, and exercised in their greatest strength. —*Garland.*

REFORM.

All social reforms, must be the effect of individual reform. Any change in the public institutions of a country, not demanded by a corresponding change in the individual character of those whose opinions can influence government, will be injurious instead of salutary. Joseph the Second of Germany attempted some reforms in his empire,—reforms which could have proceeded only from a sincere regard for the well-being of his subjects; but, being mistimed, they miscarried, and served merely to disturb the peace of his reign, to increase the prejudice against innovation, and to retard the cause he had so much at heart. Declare a race of ignorant, degraded slaves, free, and your declaration will not make them free; give them all the forms of a republican government, with all the guarantee of the most clearly defined constitutions, and they will not be less slaves, and slaves with the disadvantage of being in want of a master to keep them in order. Vain are the forms of a free government, where freedom is not in the hearts and the habits of the people, as individuals.

ADVICE.

It is an office of good neighborhood, and emphatically of true friendship, to be ready to give advice, when it is needed or desired. This mode of kindness is the more meritorious, as it often proves to be labor lost. Still the amount of good which a person of experience, talents and weight of character may by this means effect, is no considerable contribution to the public and individual welfare. He employs a liberal portion of that discretion and zeal in persuading others to serve themselves, which we seldom want in our attempts to engage them in favor of our private views; he consults proper times; is careful to appear actuated by good will, and to obviate the suspicion of intending to show his authority, or gain a trophy to his superior wisdom. Thus he frequently succeeds in correcting the errors of his friends, and leading them in a right course.

The delicacy of friendship, however, exacts attention to one rule on this subject, which requires more self-command than is always easy to men of warm feelings. Take it from bishop Taylor's discourse on the measure and offices of friendship. 'Give thy friend counsel wisely and charitably, but leave him to his liberty, whether he will follow thee; and be not angry if thy counsel be rejected; for advice is no umpire; and he is not my friend that will be my judge whether I will or no. Neoptolemus had never been honored with the victory and spoils of Troy, if he had attended to the tears and counsel of Lycomedes, who being afraid to venture the young man, fain would have had him sleep at home, safe in his little island. He that gives advice to his friend, and exacts obedience to it, does not show the kindness and ingenuity of friend, but the office and pertness of a schoolmaster.'

THE BIBLE AND JESUS.

The Bible is the great autobiography of human nature, from its infancy to its perfection. Whatever man has seen and felt and done on the theatre of this earth, is expressed therein with the simplicity and vividness of personal consciousness. The first wondering impressions of the new-created being, just dropt upon a scene quite strange,—the hardened heart and daring crimes of the long-resident here, forgetting that he dwells in a hospice of the Lord, and not a property of his own;—the recalled and penitent spirit, awakened by the voice of Christ, when, to a world grown old and dead in custom, he brought back the living presence of God, and to the first reverence added the maturest love;—all this is recorded there, written down in the happiest moments of inspiration, which have fallen upon our race during the lapse of sixteen centuries. The volume stations us on a spot, well selected as a watch-tower, from which we may overlook the history of the world;—an angle of coast between the ancient continents of Africa and Asia, subtended by the newer line of European civilization. Thence have we a neighboring view of every form of human life, and every variety of human character. The solitary shepherd on the slopes of Chaldæa, watching the changing heavens till he worships them; the patriarch pitching his tent in the nearer plain of Mamre; the Arab, half merchant, half marauder, hurrying his fleet dromedaries across the sunny desert; the Phœnician commerce gladdening the Levant with it sails, or, on its way from India, spreading its wares in the streets of Jerusalem; the urban magnificence of Babylonia, and the sacerdotal grandeur of Egypt; all are spread beneath our eye, in colors vivid, but with passage swift. Even the echo of Grecian revolutions, and the tramp of Roman armies, and the incipient rush of Eastern nations, that will overwhelm them both, may be distinctly heard; brief agents, every one, on this stage of Providence, beckoned forward by the finger of Omnipotence, and waved off again by the signals of mercy ever new.

The interest of this wide and various scriptural scene, gradually gathers itself in towards a single point. There is One who stands at the place where its converging lines all meet; and we are led over the expanse of world-history, that we may rest at length beneath the eye of the Prophet of Nazareth. He is the central object, around whom all the ages and events of the Bible are but an outlying circumference; and when they have brought us to this place of repose, to return upon them again would be an idle wandering. They all are preliminaries, that accomplish their end in leading us hither.—'The law,' ay, and the prophets too, we esteem 'our schoolmasters to bring us to Christ:' and though like grateful pupils, we may look back on them with true-hearted respect, and even think their labors not thrown away on such as may still be children in the Lord, we have no idea of acknowledging any more of the authority of the task, the threat, the rod. To sit at the feet of Jesus we take to be the only proper position for the true disciple; to listen to his voice 'the one thing needful;' and however much others, notwithstanding that he is come, may make themselves 'anxious and troubled about many things' besides, and fret themselves still about the preparations for his entertainment, we choose to quit all else, and keep close to him, as that better 'part, which shall not be taken from' us. Whatever holy influences of the Divine Word may be found in the old Scriptures, are all collected into one at length; 'the Word hath been made Flesh,' and in a living form hath 'dwelt among us;' and from its fulness of 'grace and truth' we will not be torn away.

MORE AND MORE LIGHT FROM THE WORD OF GOD.

Two things are necessary to a revelation: its record, which is permanent; its readers, who perpetually change. From the collision of the lesson and the mind on which it drops, starts up the living religion that saves the soul within

and acts on the theatre of the world without. Each eye sees what it can, and what it needs; each age developes a new and noble idea from the immortal page. We are like children, who in reading a book above their years, pass innocently and unconsciously over that which is not suited to their state. In this divine tale of Christ, every class and every period seizes, in succession, the views and emotions which most meet its wants. It is with Scripture as with nature. The everlasting heavens spread above the gaze of Herschel, as they did over that of Abraham; yet the latter saw but a spangled dome, the former a forest of innumerable worlds. To the mind of this profound observer, there was as much a *new creation*, as if those heavens had been, for the time, called up and spread before his sight. And thus it is with the Word of God. As its power and beauty develope themselves continually, it is as if Heaven were writing it now, and leaf after leaf dropped directly from the skies. For is there any heresy like that, which denies this progressive unfolding of divine wisdom, shuts up the spirit of heaven in the verbal metaphysics and scholastic creeds of a half-barbarous period,—treats the inspiration of God as a dry piece of antiquity, and cannot see that it communes afresh with the soul of every age; and sheds, faom the living Fount of truth, a guidance ever new.—*J. Martineau.*

For the Register and Observer.

Messrs Editors,—In some of your late numbers the question has been discussed by you and your correspondent, as to the initiatory forms of Church membership, in which, as it seems to me, the weight of argument is clearly with you. But there is another question growing out of this subject which I wish to submit to you and your brethren generally as to the form of invitation to be given to others than your own regular attendants. You must be aware that there is scarcely an orthodox society in our land, particularly in Massachusetts, where there is not some conscientious intelligent Unitarian who is of course excluded from all participation in the Christian ordinances, and especially that of the Lord's supper. Now it often happens that such men are called to spend the Sabbath in our cities, when, of course, they seek for spiritual nourishment with that class of Christians whose views of doctrinal truth most coincide with their own, and at communion seasons, as it seems to me, should be so invited from your desks as to feel authorised to unite with you in the communion, although they do not belong to any church, if they desire thus to do.

To illustrate this position, permit me to state a case which occurred to myself. I belong to an orthodox congregational society in a town where there is no Unitarian society, and without going to a considerable distance, it has not been practicable for me to unite with any church, although I have felt that it would be both a privilege and duty thus to do.

Having occasion to visit Boston during the past winter, and hearing towards the close of the week that the Lord's Supper was to be administered at Mr Gannett's church, I determined to remain in the city over the Sabbath, thinking it probable that an invitation would be given to all who deemed it a privilege to unite in the commemoration of that interesting event. I was, however, not a little disappointed in having the invitation given from the desk in the usual orthodox form to 'all members of other sister churches,' or words to that effect, so that not coming within the description of those invited, I did not feel at liberty to partake with them.

I have been Unitarian in my sentiments and principles more than 20 years, and never, but in one instance, (and that was at the church of the lamented Follen at New York,) have I ever received such an invitation to commune with any church as I felt I could honestly and conscientiously accept. Now is it necessary in order to maintain church organization, to be thus particular in the invitation? Might they not more generally be in substance like that given by Dr Follen—'All who feel it a duty and a privilege to commemorate their Savior's sufferings and death are invited to tarry and commune?'

Yours, &c. J. B.

For the Register and Observer.

Messrs Editors,—The time has gone by, I believe, when Liberal Christians objected to the employment of any other means for the propagation of their faith, than the ordinary services of the sanctuary. Proselytism is, I suppose, now thought, by most of us at least, no longer wrong, provided it be effected by a legitimate operation on the mind and heart. Any other means are, of course, liable to the censure of judicious men, and unworthy of the holy cause, which they are meant to serve. They are not right, they are not expedient. Notwithstanding these limitations, however, there is 'ample verge and room enough' for benevolent action.

One of these means, and doubtless the most important of the whole, is the propagation of the Gospel by the living voice. It is vain to expect, that a people will *come to us* to be taught, we must *carry* the word of salvation to their *own door*. Almost all improvement, since the world began, in art or science, in morals or religion, has originated 'ab extra.' The citizens of Corinth would not have gone to Jerusalem to hear the sermons of the Apostles. Paul carried the gospel to Corinth, and the illustrious name of 'Christian' was, in consequence, first given to the disciples there.

But another means, and one which ought to be introduced first in order of time, is the distribution of Tracts in the community to be affected. Not such commonplaces of two or three pages, as are so profusely, and I believe, uselessly, scattered over the land, but concise and cheap, yet able treatises, fit for men, as well as children, to read. Many such have been published, and many more will doubtless be written, illustrating and defending the true doctrines of the cross. These are the fit pioneers of the preacher, and, judiciously distributed, would gradually, but effectually prepare the soil for the good seed.

It should be, and perhaps it is, the design of Liberal Christians, to publish their much misrepresented opinions at one place, at least, in every state of the Union. Such a place will be a radiating point for that community. New Jersey, however, so far as I am informed, is so overshadowed by its gigantic neighbors, as to have been hitherto quite overlooked; and this circumstance is the principal occasion of these remarks. Let me suggest, if it be not expedient to cause tracts to be distributed in the city of Newark in this state? I mention Newark because it is the most populous town in the state, and where, I think, the A. U. A. would find no difficulty in procuring the work to be faithfully done. If attention to liberal Christianity has been awakened, as it is said, in the neighboring town of Rahway, the present is surely a proper time for the commencement of this undertaking here.

A CONSTANT READER.

Newark, N. J., Sept. 7, 1840.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 19, 1840.

REFORM.

Christianity is a religion of change and reformation. It aims to alter and improve man. The alterations it would produce refer not so much to the secular and temporal interests of society, as to the amelioration of individual character, the renewal of the soul, the training up of the individual mind, by the sanctification of its faculties, for the true enjoyment of this life, and for a higher mode of existence and an eternal state of being. The Gospel interferes not *directly* with civil institutions, with the establishment or overthrow of particular political rights or relations. It has too high and noble a purpose to stoop to contentions about forms of government, or the artificial, or the necessary and unavoidable distinctions of life. *Indirectly*, through the intelligence and virtue it produces, and the spirit and principles it diffuses among a people, it may affect their political institutions, their social condition and relations. It may prepare and dispose, it may make them worthy and able, to modify and improve these, as they need modification and improvement. But directly, it takes no cognizance of them. In relation to all these things, it leaves men where it finds them, rich or poor, eminent or obscure, the subjects of a despot or the citizens of a republic, as the case may be. The change it would produce is not directly 'in the kingdoms of this world,' but in the empire of the heart. The prerogative it asserts, the design it unfolds, is to reveal and present to every man the true means of happiness under any form of government, and in every condition of life. It would render its possessor, whether a monarch or a slave, independent as far as possible of outward circumstances. It would confer on him an infinite good and an unfading glory, a good that shall make him superior to all the vicissitudes of earth, a glory that shall endure, when all the distinctions of earth shall have passed into decay.

This feature of Christianity, that it addresses itself to the individual, that it aims to regenerate the world through individual improvement, that it is a well of water, in each heart springing up into everlasting life, is too much overlooked. *Social reform* and *social progress* are the watch-words of the times, the great topics interesting some of the strongest minds and enlisting some of the first talent of the day. Judging from the manner in which they write and speak upon these topics, they seem to predicate all the evils of life, upon something wrong, iniquitous or erroneous, in the civil and social institutions of the world, and to imply that by legislation, by laws and institutions and social regulations, mankind in their collective capacity, can recover and reproduce on earth, that primeval paradise, which was lost by the sin of their great progenitor. They forget that legislation, social institutions and regulations cannot reach the heart, can only prescibe conduct, and not impart principle, can only punish the results, and not apply a restraint at the fountain, of the passions, and that were it possible even through these to re-produce the primeval paradise, that paradise would soon be lost again through those same elements of human nature, which caused Adam to lose it,—elements which can be curbed and governed by no outward influences, or circumstances, but only by power from within, and which, if curbed and governed there, will give dignity to the character and happiness to the heart, let the outward condition be what it may.—In our own country especially, where thought is free and the press free, this idea of social reform and progress, of producing a perfect state of society by means of institutions and legislation, prevails to the greatest extent; and nothing perhaps affords a more satisfactory evidence of the excellence of our institutions, than the fact, that the wildest vagaries, the most visionary theories, and plans of semi-political moral fanatics, produce but little effect. The sober, common sense of the people of the community is unmoved by them. Let pamphlets, containing such thoughts and suggestions, such theories and visions, as have been harmlessly published here, be extensively and industriously circulated in some countries of Europe, and rebellion, anarchy, revolution, fierce and bloody contention would be their early consequence. Here they are harmless, because the great mass of the people have intelligence and good sense enough to perceive, first, that they are in a great measure, false in the view they take of the actual state of society existing among us, and secondly, wholly visionary and impracticable in the change they propose. It is curious also to observe, and worthy of notice, that some of the theories and plans, that have been put forth, suggesting civil and social changes, while they come from those, who declare themselves the advocates of 'the largest liberty,' who profess to be, and mean to be, the most thoroughly democratic, would if carried into execution, produce a government republican it may be in form and name, but yet as thoroughly a consolidated despotism, as was ever exercised by a Napoleon or a Nero.

The great idea, we suppose, which attaches to a republican or democratic government, is that of a government of *limited power*, of power as limited as is compatible with the preservation of peace, the security of life, and the protection of liberty and property,—a government that shall interfere as little as possible with the individual, and only when the individual interferes with the rights of others,—a government that shall leave the prosperity of the country to the natural action of the enterprises and intelligence of its citizens,—a government that shall legislate as little as possible, and only so far as is necessary to preserve its own permanence and to protect the great interests of peace, life, liberty, property, which it is appointed to protect. This is the great idea of a republican government. Compare now this idea of a republican government, with that of making government the permanent residuary legatee of each of its citizens, to take possession of any man's property at his death, whether it be more or less, and distribute it, not among his children and family, but among the community, to make such an appropriation of it, to individuals or to public objects, as shall be thought best. This is the idea, which has been put forth as a panacea for some of the social evils, that are thought to exist among us. To say nothing of the impracticability of this plan, of the vexatious and complicated machinery it must introduce somewhere, in some department of government, to say nothing of the fact, that the same objection lies against it, as against a community of goods, an objection which has proved that system inapplicable to any extended society, viz, that it diminishes the motives to individual enterprise and industry, to say nothing of the influence it would have upon parental authority, and the moral character of children and consequently of the community, by making the relation to the State, take precedence in interest and importance, of the relations to the parent and the family—to say nothing of these objections, weighty and sufficient in themselves, what an unnecessary, and therefore arbitrary and despotic power does it propose to give to government. It prepares a legallized way for the purest government on earth to slide into despotism and corruption, to make it thus the only absolute and permanent master of the whole property of a country. How singular, that such a plan, which not only makes an important grant of direct power to the government, but also increases immeasurably its indirect influence and authority, how singular that such a plan, arbitrary and despotic in its very nature, should find an advocate under a republican government.

The same may be said of another scheme, emanating from the same source, viz, the abolition of 'the priesthood' as it is termed. We have nothing to say about the usefulness or uselessness of this class in community. We allude to the subject from no feelings of a personal or interested nature; it is a broad world, and there are paths enough, in which an honest man, earnest in his purposes, an faithful in his exertions, could maintain himself and his family, were the doors of every church shut from this day forth and forever. We look at the subject simply in a philosophical and abstract point of view, and ask, how are you going to abolish the priesthood, more than it has been abolished already, unless you do it by some act of arbitrary and despotic power? The priesthood is already abolished in this country—i. e., the clergyman is left like the carpenter or the lawyer, or the blacksmith or the physician, to find his employment and support, where he can. The government, the laws recognize him not as a priest, but as a man, and secure to him, only what they do to any other man, viz, that the contracts made with him shall be fulfilled. But nobody is obliged to make the contract. The whole subject of religion, under our government, is left to the individual conscience. Its institutions among us are social and voluntary institutions, not civil and authoritatively appointed. No man is obliged to uphold them by his presence or his purse, any longer or further than he chooses. But the people do uphold them; yes! and they will uphold them. God has laid a foundation for them in the heart of every man deeper, broader, more permanent than any legislative enactments, and so deep, and broad, and permanent that no legislative enactment can overthrow it. Religion is an abiding element and want of man's nature. Its truths, its hopes, its consolations, its requirements and sanctions will always be matters of deep thought and interest to his mind and heart; and he who devotes himself exclusively to the elucidation of these truths, the unfolding of these hopes, the imparting these consolations, the inforcing these requirements and sanctions, he will be filling a sphere of duty and employment, which his fellow-men will be very glad to have filled. They will feel that he is rendering a service to themselves and their families and the community, which entitle him, like others in other departments of life, to an honorable and competent support. How will you change this state of things; how will you abolish the priesthood, more completely than it is already abolished? Will you make it illegal for people to form these social and voluntary associations among themselves? Will you pass laws forbidding persons to devote themselves to the study of theology and the inculcation of moral and religious truth? Will you prohibit men, from worshipping God according to the dictates of their consciences? Will you say that they shall not employ whom they choose, and pay him what they choose to administer to them the ordinances and services of religion? This is the only way, it seems to us, that it can be done, while the nature and wants of man remain what they are. But this would be an act of arbitrary and despotic power, as much so, as to enforce a particular creed upon consciences, that did not approve of it; and any such interference with religion on the part of a republican government, though accomplished by an overwhelming majority, would be contrary to the spirit of such a government, and a gross outrage upon the rights and privileges of the minority, however insignificant that minority might be. Yet to some such proceeding, the spirit of some at the present day points, and the tendency of their writings is to bring it about. Indeed one cannot but think, as he looks at the theories and speculations, and plans, which are put forth among us, for the reform and progress of society, that while in other countries, efforts are very properly making to infuse into their political institutions a greater portion of freedom, to give them a more popular cast, to erect barriers against the encroachments of irresponsible power, to curb the insolence of prescriptive abuses, to raise up from the dust of degradation countless multitudes upon whom the heel of oppression has long trampled, that here, in this country, the danger is, that, through an unwillingness to 'let well alone,' through a desire, to make things better than God intended a state of trial and discipline should be, and better than human nature in a state of trial and probation will permit, and through a false confidence in the efficacy of civil institutions, growing out of the advantages flowing from those we enjoy, we may undo what has been done, and in the names of liberty, freedom, improvement, infuse unawares into our institutions and government a spirit and powers that shall make them, republican it may be in name, but tyrannical, meddlesome, and despotic, in character and administration.

Be this as it may, we think that here and elsewhere, we are trusting too much to mere institutions, we are expecting too much from reforms and changes in the purely civil organization of society and the social relations and condition of men. We have no great faith in these. They do not seem to us to be things, to which Christianity attaches much importance, or the instruments she is most anxious to employ. At any rate changes in this respect would not seem to be wanted here. Government, civil institutions have here done for humanity all that they can well do. They have given it a fair field. They permit no civil disabilities. They have removed all barriers, they have struck off all fetters, but those which God and nature impose, in the weakness of our intellect and the strength of our passions. They have left, the whole mass, every man at liberty to rise as high in the scale of intelligence, virtue, influence, wealth, as the capacities and opportunities which God bestows will permit. What we want then is not new and better institutions, but a just appreciation and a better individual improvement of those which we enjoy. What we want to talk about, and think about, and act upon, is not social reform, and social progress, but *individual* reform and *individual* progress. The spring of all lasting improvement must proceed from within. The only reform, the only progress worthy of the name, is that which takes up and carries out the mighty truths and pleadings of religion into full and searching operation on the individual hearts and lives of men. What we want is to have the truths and principles of Christianity, become a well of water in all our hearts, springing up into everlasting life. This and this alone, can do any thing towards mitigating the abuses, correcting the evils, alleviating the troubles to which mankind are subject under any and all institutions. A single illustration will present this in the clearest light. One of the points, to which modern reformers are directing their attention and efforts, is the distinction of wealth and poverty. They would do it away. They would fain believe that some scheme can be devised, some mode of organizing society discovered, in which this distinction shall altogether cease to exist, or be immeasurably diminished. Institutions, social organization may do something perhaps to make this distinction less glaring, than it is in some countries, and to prevent its being permanent and hereditary in the same families; but further than this they cannot go, till God gives to all men the same measure of intellectual capacity and bodily health and strength,—nor is it desirable they should. But supposing they could—supposing that by some new and better organization of society, they could approximate very near to an equalization of property—what would be the benefit, how would society be any better or happier, if the love of money, remain as strong and grasping as it is at present, if pride and selfishness still sway the heart, with their dominion? Would there not be as much of bitterness and envy and discontent, as at present, as much of oppression, unkindness and indifference? Certainly there would. To change men's outward relations and condition, while their inward dispositions and feelings are unchanged and unimproved, can do them no good. Now suppose we take the opposite course, and direct attention, not to the outward relations, but to inward disposition. Suppose we succeed in making every rich man Christian in his principles, dispositions and feelings, and in making every poor man Christian in his dispositions and feelings—the distinction between them is abolished. They are at once brought together. They stand together upon the same platform, the broad platform of Christian love, as children of a common Father, heirs of a common destiny. There will no longer be any pride, oppression, cruelty, indifference, neglect in the one, not envy, discontent, ill-will, or murmuring in the other. Both will have a mutual respect for each other's rights, interests and feelings, each will do justly and mercifully by the other. They will sympathize and coalesce. They will bear one another's burdens, promote one another's interests, smooth to each other the path of life, and stand together, brethren in happiness and glory, before the throne of God.

Similiar illustrations might be brought from all the other relations of life. But this is sufficient. This shows us, that Christianity works not by the outward instruments of civil and political institutions, but by the inward instruments of principle, feeling and affection. This shows us, that the great reform, we need, is not in our social institutions, but in our individual characters. Many are talking about a new and better developement of Christianity. The new and better developement of Christianity which we need, is that which shall make it a well of water in all our hearts, springing up into everlasting life—sending its healthful influences to every part of character and conduct—what a reform would take place among us, what a new and better developement of Christianity would be presented were we all, not equal-distinguished, equally prosperous, equally rich, equally influential, but were we all equally and truly Christian, carrying out the principles and spirit of Christianity, into every relation and every act of social life. Let each in his sphere and lot aim at this reform.

For the Register and Observer.

Messrs Editors,—In your paper of Sept. 5th, I find an article with the following caption: 'The Scriptures teach God's willingness to forgive his repentant children without a vicarious atonement.' I do not profess to be a theologian, certainly not a sectarian—but will trust to your courtesy for the insertion of a few comments upon an article, which, though not yours, embraces, I presume, your sentiments.

The essay referred to, quotes the parable of the prodigal son and certain texts of Scripture to prove the position at its head. That Scripture teaches God's willingness to forgive sins upon repentance, is admitted upon all hands. Whether the privilege and means of repentance are afforded by God in any other way than by or through our Savior, may be the question.—'But stop,' you will say, 'we do not question this.' I hope you do not. Well then, if guilty man can confess and forsake his sins only through Christ, it must be on account of what Christ has suffered and done for us. I think you will not deny this. Now is not this vicarious atonement? At any rate it is suffering for us—for our eternal happiness and to save us from hell. This is vicarious suffering, this is atonement. The mere fact that vicarious suffering is not mentioned in the beautiful parable of the prodigal son, no more proves that the truly penitent are not enabled to repent by and through the atonement of Christ, than it proves that the Savior has nothing to do with repentance, for neither vicarious suffering nor the Savior are named in the parable.

Perhaps you will say, that you do not believe that God was angry with Christ. I do not know that any religious denomination in the United States believe so. The true view of the subject, and the one generally maintained by those churches, commonly called orthodox or evangelical, I believe to be, 'that God so *loved* the world that he gave his only begotten son, that whoever believeth in him should not perish, but have everlasting life.' And however much He loved the world, He certainly loved His only begotten Son more.

I cannot but think that this subject is darkened by mutual misunderstandings. You cannot mean to say, that Christ died *merely* as an example, when in all around you, you see that the good are constantly suffering for the benefit of the bad, and for the benefit of each other. Did Washington suffer, and our forefathers die on the field of battle merely as an example, or did they suffer for us, and do we owe under God, to them the civil and religious blessings we possess?

I should be happy, gentlemen, to discuss this subject with you, at any time, at greater length.

Respectfully yours, D.

New Brunswick, N. J. Nov. 10, 1840.

REMARKS.

The ambiguity of words and phrases is often an occasion of error. We are induced to think that were we and our correspondent to use technical terms in the same sense, there would be less difference in opinion between us on the subject of his communication than he seems to imagine. When we employed the phrase, 'vicarious atonement,' we meant by it, the sufferings or punishment which a class of Christians have supposed that Jesus endured as a substitute for sinners; and the object of the article to which that phrase was prefixed, was to show that, according to the scriptures, the ground on which God forgives the contrite, reformed transgressor, is, not any thing done or suffered by Christ in the way of substitution, but the sinner's own repentance and reformation. We yield to none as to the importance to be attached to the mediation of the Savior; but we deny that it was the purpose and effect of his mission and death to render repentance efficacious in procuring God's forgiveness. Repentance was efficacious to this end before; it always had been from the beginning of the world; such ever was, as it ever will be, one of the principles of the divine government, which nothing could change. It was for quite another object that Jesus lived, taught, suffered, and died, viz., to induce and help sinners to repent and reform. The idea, which lies at the foundation of all Orthodox theories of atonement, to wit, that the death of Christ was designed to be available to the procuring of God's pardon, in some other way than by *leading the sinner to repentance*, we hold to be contrary both to scripture and reason, and withal of injurious tendency. We say, that our Father in heaven forgives and accepts us from his own free mercy, in consideration, not of what his Son Jesus did and suffered, regarded by itself, but of our own repentance and reformation; that the office of Christ, the mediator and Savior, was, not to make God propitious, but to reveal his propitiousness and pardoning love; not to do and suffer that which would render repentance any more efficacious than it was before in obtaining the divine forgiveness, but to awaken in men's minds a just sense of their sins, and move them to contrition, newness of life, and obedience, that so they might become fit objects of pardon and acceptance. Here is the true idea of the atonement which it was the object of Jesus to effect. Separate the parts of the word, and we have—at-one-ment; it means reconciliation; and whoever, through faith, repentance and reformation, becomes at one with God or reconciled to him, is a subject of the atonement, is one who has partaken of the benefits intended to be conferred by the sufferings and death of the Son of God.

True, the sufferings of Jesus may be called *vicarious* in this sense, that they were on our behalf, for our benefit; and is not this about all that our correspondent himself really means by the word? If not, why, at the close of his communication, has he referred to the sufferings and sacrifices of our forefathers, as analogous in the nature of their efficacy, to those of our Savior? Will he say that the death of Christ is to be regarded in the light of a *punishment* endured by him as a *substitute* for sinners any more than the death of one of our revolutionary worthies is to be looked upon as suffered, in the place or stead of us his descendants? Certainly, we agree with our correspondent, in saying that Christ did not die merely as an example; and we recognise, with him, a resemblance between the efficacy of what our Savior suffered, and of what 'the good are constantly suffering for the bad, and for the benefit of each other'—the efficacy, we mean, in kind, though by no means, of course, in degree. The truth is, and we are not sure that our correspondent would differ much from us in this, that the purposes of Christ's death were many; yet that no one of them involves the idea of *substituted punishment*; that his sufferings can be regarded as vicarious only in the sense of their having been endured for us, i. e. for our good; and that all of them are to be considered as designed and having the effect, in one way or another, to produce the repentance and reformation of sinners, in order to their reconciliation with God and their final salvation. One word as to the parable of the prodigal son on which our correspondent offers a remark. It contains nothing about what many regard as essential to the securing of the divine pardon. Suppose we should supply the deficiency, so as to make the parable agree with the Orthodox theory of vacarious punishment as the ground of forgiveness, by interpolating some such sentences as these:—'Previously to the return of the son, the father had taken care that an innocent substitute should suffer the penalty due to the prodigal, and in view of this satisfactory expedient alone, he felt able and willing to meet the prodigal afar off and receive him again to his favor.' Who can deny, that such an addition would mar the beauty and lessen the moral efficacy of the parable? Would it not change the attributes with which Jesus meant to clothe the father? And such, we say, is the effect of the Calvinistic doctrine of the atonement, as respects the gospel and the character of God.

CORRESPONDENCE.

Paris, July 4, 1840.

Messrs Editors,—Paris, which stands as a beating heart in the centre of this great body politic, exhibits every week some facts most interesting to the Christian scholar. One fact among this number, has recently developed a state of things in the Catholic Church, which those who have been here will understand, and those who have not been here will need more explanation to comprehend than I have time now to bestow.

In the death of the late Archbishop of Paris, (Hyacinth,) the court lost a strong opponent. On the birth of the first child of the present Duke of Orleans, who is heir to the throne, his Eminence, the Archbishop, was asked to baptize this infant son, as heir to the throne of France after his father. He refused, and that ceremony remains to be performed. The King nominates to the Pope the Archbishop of Paris. He nominated Charles, Cardinal of La Tour-d' Auvergne and Bishop of Arras. This offer of the king was refused by the Bishop. He was pressed again and again to accept it, but no. In the 'Friend of Religion,' a periodical, appeared the following letter, published with the preceding remarks of the Editor. 'We have lately spoken of the new temptations which the Minister has offered to induce the Cardinal Bishop of Arras, to accept the Episcopal see of Paris. His eminence has done us the honor to address to us a letter on the subject.' Here follows the letter, and in my translation it will have less point and meaning than the Cardinal gives it in his vernacular. The sentences in italic are so marked by the author.

Yours &c. C. B.

'I cannot explain, sir, better than you have, the perseverance of those who wish to call me to the Episcopal See of Paris. I ought perhaps to see in it that, which I cannot for a moment suppose, namely, an opinion of me that does me no honor; and of this I must believe the government incapable. I see in it also some things very disagreeable to the Episcopal corps of France, so distinguished, so remarkable for its intellectual lights and so venerable for its eminent and conciliating virtues. I see in it finally that the Cardinalship, notwithstanding all the explanations which I have wished should precede my acceptance of it, would not have been offered to me as a recompense for past services, but, rather as a means of giving others to a party. I wish to put far from me this idea; it wounds the honor of the government and it wounds my own heart.

I have refused, Sir, the Archbishopric of Par-

is, not as a child, but as a man of sense, a man of reflection, an old man who calculates and measures all his steps. I have refused it, after having well and seriously examined the subject before God. It is the sincere conviction of my insufficiency for such a situation; it is my tender and just solicitude for my diocese, that has caused me to recoil with affright, and positively and absolutely to refuse it. I see in it other things besides money and honors.

I think the refusal in which I must persist need not necessarily displease the government. Whatever is for the honor of a Bishop is also for the honor of the kingdom to which that Bishop belongs. I have hitherto served the government as a man of honor; as a conscientious man, and as a Bishop who understands his dignity and his duties. I shall not cease to continue the same; but *here*, better than any where else, I have every facility for so doing. At Paris, on the contrary, I could do nothing; my *form* is not *equal* to the *measure* of the *capital*, and *my conscience is not elastic:* it is enlightened, and it is as unchangeable as it ought to be.

This, Sir, is all I have to say in reply. I authorize you to make such use of it as you may think best; as I am persuaded, that if you speak of my determination you will wish to insert my letter entire.—(Signed),

Charles, Cardinal of La Tour-d'Auvergne,
And Bishop of Arras.

Arras, April 17, 1840.

'STAND BY THYSELF, FOR I AM HOLIER THAN THOU.'

How long, Messrs Editors, will our Trinitarian brethren regard us as unworthy of Christian privileges, and withhold from us Christian communion! They seem not to consider that they differ as much from us as we do from them; that in the formation of our views of religion we were actuated by motives as pure and reasons as strong as they were in the formation of theirs; and that it is wrong to refuse the hand of fellowship to any who are distinguished for Christian excellence, who believe in the Lord Jesus—who regard him as their Savior, and the Savior of the world—and who show by their lives and conversation that they have, as it were, 'been with Jesus and learned of him,' and are his sincere and devout followers.

I have been led to these reflections from reading the sentence of excommunication in the last week's Register against the Rev. Mr Folsom. How the Association of ministers to which he belonged could have had it in their hearts thus to excommunicate one whom they so much respected and loved, who evinced so much of the spirit and temper of his Master, and the language of whose heart is, 'Father forgive them, for they know not what they do;' how, I say, the members of that Association could have declared him guilty of 'fatal error,' and declared to the world that he 'is no longer qualified to preach the Gospel or administer its ordinances,' I am at a loss to conceive.

They knew well that he had more biblical knowledge than themselves, and was much better qualified to examine the doctrines of Scripture than they were. They knew well that he had as sincerely and prayerfully examined the pages of revelation as they had, and with as strong a desire to know the truth as it is in Jesus. They knew well his Christian worth and excellence, and felt, I doubt not, when they signed that instrument of excommunication, (which will long be a blot upon that Association and upon the land of Roger Williams) that he was viewed by the eye of heaven in as favorable a light as themselves, and that his hope of final acceptance was as well founded as theirs. Could the 'golden rule' of our Savior have been present to their minds when they signed that instrument? Would they be willing to receive a like sentence, if, from as honest convictions as those of their condemned brother, they should change their views of some one of the disputed and speculative doctrines? Had I signed such an instrument (for the dark ages are past, and would afford me no apology) with my present feelings, I should never forgive the hand that did the deed. No, like one of old, I would thrust it into the flames, and hold it there till it should be consumed.

I will, however, pity and forgive them. And I sincerely hope that they will live to see and deplore their error in this matter, and leave on the record of their Association some recantation—something expressive of a better spirit, even the spirit of him who commands his disciples to forgive and love one another.

Were this the only instance of exclusiveness among our Trinitarian brethren, I would gladly, for the cause of religion, have had it passed by in silence. But many similar cases have occurred and are continually occurring. Conversions from Trinitarianism have of late been somewhat frequent among the clergy. And in almost every instance a sentence of excommunication or something like it has been passed. And it is a well known fact that Orthodox ministers in almost every part of the United States will not allow Unitarian Christians, however pious and devout they may be, to commune with them—to sit down at the common table of our Lord, and commemorate his sufferings and death. The invitation given by them on Communion days, not unfrequently contains a clause which sends away all the Unitarians present, and sometimes fills their hearts with regret and sorrow.

I was the other day in James Munroe & Co's book store, the Depository of the Tracts of the American Unitarian Association, and a lady of Boston came in, and inquired for some Tracts to send to a friend of hers in Virginia, who was not permitted, she said, to commune with other Christians, because she was a Unitarian. I hope that Association will send abroad many of its Tracts to meet similar wants in various parts of the country; and that it will, too, send out more missionaries to those who have gone from New England to the South and the West, where they are denied many of the religious privileges they once enjoyed and where they can hardly be said to worship God according to the dictates of their own consciences.

Respectfully, X. Y. Z.

POPULAR CONVENTIONS.

It has fallen to our lot within a few months to attend several large conventions of the people. At more than one of each of the great political parties we have happened to be present as spectators. At all of them we saw and heard much, not only offensive to good taste, but wounding also to a just sense of right and wrong; and as we returned to our home, we could not but reflect upon the urgent need of united and strenuous efforts on the part of wise and good men in the work of reform—particularly that which relates to the moral education of the young. Nevertheless, we found, at the same time, that our feelings of confidence in the stability and permanence of our free institutions had gained strength. For what had we seen? Not merely thousands, but tens and twenties of thousands, and in one instance two or three times that number of men from all parts of the land and from every grade of life, peaceably assemble, peaceably discuss the most exciting topics, and peaceably return to their homes; and all this in the entire absence not only of military array to awe them, but of every power of control, save the principles of self-government cherished in the heart of each and all. Where,—we could not but ask ourselves,—where, except in this Union, could anything like such spectacles be seen? What other country on the face of the globe could endure gatherings of the people like those now taking place all over our land? 'The most stable nation in Europe,' the American Sentinel truly remarks, 'would reel like a drunkard, would be convulsed with revolution, and drenched with blood, in such an experiment upon the populace. Think of such Conventions in Paris or London, with all their note of preparation, with all their pageantry, and all their freedom and eloquence of speech, and you think of a revolution. To the enemies of republican forms, the political agitations of this country may appear precursive of its end. To us, it is the most assuring token of permanence and power, that a great people assembling, as is the wont of ours, like waves or storm clouds, are yet so far the intelligent masters of their passions, that they can deliberate and retire from the most exciting gatherings in peace and good temper.'

CONSECRATION OF THE CHAPEL AT CHELSEA.

Last Sunday morning the beautiful little Chapel recently erected by the 3d Congregational Society at Chelsea was consecrated to the Worship of the Father of Spirits. The services on the occasion were in keeping with the simplicity of the place; no departure being made from the usual order of worship. The Prayer of Dedication was offered by the Rev. I. B. Pierce of Trenton, New York; Sermon by the Pastor of the society from 1 Cor. iii. 16.—'Know ye not that ye are the Temple of God and that the spirit of God dwelleth in you?' The building was commenced early in July last, and reflects great credit upon all engaged in it; and the few generous individuals who have contributed to its erection, must feel richly rewarded in witnessing a society thus furnished with a shelter for the ark of their God. The pews have been nearly all sold advantageously, and we cannot but congratulate a people who have struggled so faithfully, upon their happy prospects.—[*Communicated.*]

DEDICATION AT GROTON.

The meeting house of the First Parish in Groton, having been thoroughly repaired and remodelled into a more commodious and beautiful church, was dedicated on Wednesday, May 20, to the service of Almighty God and the religion of His Son. Rev. Mr Chandler of Shirley made the Introductory Prayer and read the Scriptures. Rev. Mr Bates of Ashby made the Dedicatory Prayer. Rev. Mr Wells, the Pastor, preached the Sermon. Rev. Mr Babbidge of Pepperell offered the concluding Prayer. After some happy allusions to the thoughts that must fill the minds of the worshippers in leaving their old seats, and to their present anticipations and prospects, the preacher took for his text, 1 Cor. iii. 11, 'For other foundation can no man lay than that is laid, which is Jesus Christ', and divided his sermon into three heads, viz. Jesus Christ the foundation of our faith, practise and peace,—each of which was forcibly and happily illustrated. The discourse was well adapted to the occasion, was characterized throughout by its charitable spirit and practical bearing, and listened to with profound attention and interest by a large audience. The day was pleasant, the house was full, and the singing was of high order. We sincerely congratulate this ancient society in their efforts to secure the blessings of Public worship and a more convenient church. A floor has been thrown under the galleries, the lower part is finished off for a town house and vestry, and the upper part taken for the church, which is neat and finished. The pulpit, with the communion table and chairs are of black walnut, the expense of which was over $300. May the society long enjoy the worship of God in the church they have thus fitted up for his service, and long be blessed with the ministrations of their devoted Pastor. We hope their example will be followed by other parishes, who worship in those large and inconvenient houses which were erected for the use of the town, when there was but one religious society; have pulpits of some twelve or fifteen steps; pews several feet square and seats facing in every direction; in which the worshippers are annoyed by the heavy falling of seats; which require double the amount of fuel that modern churches do, to warm them in the winter, and in which, with all the means used to warm them, the worshippers are shivering with the cold and consequently can profit but little by the instructions imparted. No pains ought to be spared to render our places of Public Worship attractive, not by their splendor and show, but by their comfort and convenience. We have understood that in all cases in which churches have been thus remodelled, the sale of the pews has more than met the expenses, and that there has been an increased interest on the part of the societies in attending on the ministrations of the sanctuary. R. B.

ORDINATION.

Mr Joseph Harrington Jr., is to be ordained as an Evangelist, on Sunday Evening, the 27th inst., at Dr Channing's Church, Federal Street. The services will commence at 7 o'clock. Sermon, by Rev. Mr Putnam, of Roxbury. Mr Harrington is to proceed immediately to Chicago, to take pastoral charge of the Society in that city.

BOOKS FOR THE WEST.

The General Secretary of the American Unitarian Association, acknowledges the receipt of valuable Books for the West, from Samuel Crosby Esq, Charlestown, N. H., and Geo. B. Emerson Esq., of this city, also Sabbath School Hymn Books and other Books, from the Brookline Sabbath School.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the American Unitarian Association has formed Auxiliary Associations in the following places.

Sterling, Mass., Doct. P. T. Kendall, Agent.
Charlestown, N. H., Rev. J. Crosby, Agent.
Warwick, Mass., Mr Amory Mayo, Agent.
Scituate, Mass., Rev. E. Q. Sewall, Agent.
He has also reorganized several others.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the A. U. A. acknowledges the receipt of the following sums.

From the Framingham Ladies' Sewing Society, for building churches in the West,	$50
From the Milton Auxiliary Association,	1
From the Auxiliary Association in Nashua, N. H.,	17
From the Auxiliary Association in Plymouth, Mass., by Ichabod Morton, Treasurer,	50
From Eastport Auxiliary Association,	20
From Subscribers in Philadelphia, Pa., by Geo. Merrill, Agent, (being donations,)	25
From Richards Child Esq. of this city, for building churches in the West,	100
From the Auxiliary Association in Pembroke, Mass.,	15
From the Auxiliary Association in Peterboro', N. H.	15

QUARTERLY CHARITY LECTURE.

Messrs Editors,—I wish you would take some occasion to call the attention of your city readers to the Quarterly Charity Lecture. There are nine of the Congregational churches of this city connected with this Lecture, which as is well known is preached at the Old South church, on the evening of the first Sundays in June, Sept., Dec., and March. A small representation from each of these churches, would give not only a respectable but a crowded audience at the Lecture, yet the average attendance, take the year through, would hardly exceed two hundred, and often the number is much less than that. This is one of the oldest charitable institutions of the city, and though quiet and unobtrusive, not less useful or important than those which, more recently instituted, are now engaging a greater degree of popular favor.—Can you not say something to revive the interest of our churches in this service.

P. D. S.

*** The Committee, appointed by the Berry street Conference to prepare a Circular respecting the wants of the Theological School at Cambridge, are desirous to ascertain the amount of subscription which has been already obtained, or may be expected. It is also important that the money should be paid as soon as possible to the Treasurer of the Soicety for the Promotion of Theological Education. The Committee therefore request, that whatever money has been raised be forwarded to him, or to either of the committee for him; and that where the collection has not been completed, the ministers will have the kindness to communicate to them the present or probable result of the subscription in their respective congregations.

Boston, Sept. 15, 1840.

INTELLIGENCE.

Bunker-Hill Monument Fair.—The Ladies' Fair, which has been long in preparation, was held last week, agreeably to announcement. It was really a splendid affair, and the gathering of the people to see the display and to purchase the articles offered for sale, was worthy of the occasion. A large amount of the receipts was from the fee of admission.

The Fair commenced on Tuesday morning 8th inst. and was continued through the week, and till the evening of Tuesday 15th inst.

During the Fair a small and very neat little news-paper called 'The Monument' was published there containing information respecting various objects of interest at the Fair, and giving an animated account of the proceedings from day to day.

The following is from the sixth number of the *Monument*, published on Monday.

A new week brings its new duties to the ladies who manage the Fair. Again we meet in Quincy-Hall, but not with the same feelings as filled our hearts when we met here last Monday morning. Then it was to arrange our tables, prepare for the opening, and anticipate the probable result of our effort. Some, doubtless, feared we should fail, at least partially.

'Fear hath an eye of darkening gloom,
Making the palace seem a tomb.'

Now, however, we have so far succeeded in our purpose that we can confidently say—'it is accomplished;' the requisite sum to complete the Bunker-Hill Monument, $25,000, will be obtained by the close of to-morrow evening. To that time we limit the Fair. All who wish to contribute to our funds, or see the decorations of the table, must come soon. It is true that their beauty is dimmed, by the removal of many beautiful things, and a few tables are entirely relinquished; still the Hall is a magnificent sight, and there is an abundance of rich and useful articles remaining on hand.

Those who really wish to *purchase*, will find this a favorable time. To-day and to-morrow will, we hope, both be marked by a 'white stone' in the annals of our Fair. One pleasure we confidently expect, to see happy faces. We have made arrangements to admit children at half price, and several schools free, and trust hundreds will avail themselves of the privilege. We hope parents and teachers will explain to the children under their care, the object of display in Quincy-Hall. We think that there are few children in our land but would feel a deep interest, were the subject rightly set before them, in contributing, (by the purchase of some trifle at the Fair,) to the completion of the Obelisk on Bunker-Hill. The impression which this scene cannot but make on their little hearts, will never, in this life, be effaced. It may be the means of exciting them to emulate the examples of patriotism and goodness, which they will see are so highly respected. We shall watch and welcome their entrance, as we should spring flowers, or April sun-shine.

There is a charm in childhood's hour
Brighter than spring's opening flower;
A gladness in your laughing eyes
That tells of opening Paradise.

The following very appropriate 'Inscription on a Guinea of Queen Anne's time,' which was displayed at Table No. 30, must be preserved among the gems of the Monument:—

'Go little gem, to thee 'tis given
To add thy mite, to raise toward heaven
The columns which shall probably tell,
Where our brave fathers fought and fell,
Gladly I still would be thy owner,
Yet much prefer to be a donor,
Of even the trifling gift now sent,
To aid our glorious monument.
Oh, when from out the royal mint,
Of Britain's Queen—thou first was sent,
How little thought the good old Queen,
In seventeen hundred and fourteen,
That thou would'st *thus* have been applied!
—Her want of prescience, saved her pride.
Come, then, thou worthy antiquary,
Whose books, coins, medals, statuary,
Declare thy taste—how great shall be
Thy joy, when thou this coin shall see.
Come thou, to whom those ample means are given,
To bless thy country, by indulgent Heaven;
Be thou the prince of Merchants, Statesmen, Scholars,
Take thou Queen Anne, and leave thy *Twenty Dollars.*

We understand that the gross amount of sales at the close of the day on Saturday was about $22,000.

It is supposed that the net amount at the close on Tuesday was not less than $25,000.

Premium Teeth-filling.—We are authorized by several members of the committee appointed to examine and report upon philosophical aparatus, surgical instruments, chemical preparations, &c., at the late Mechanics' Fair in this city, to state, in reply to the inquiry of our correspondent Y, in the number of 20th May last, that it was their unanimous opinion that D. K. Hitchcock was not entitled to a premium of any description for the loaded teeth exhibited by him, and that the award of a diploma to him by the Committee on Premiums was not in conformity with the recommendation appended to their report.—*Boston Medical Journal, July* 15.

It is estimated that the Equestrian Statue of Washington projected by the Philadelphians will cost $50,000 when completed. The base of the pedestal is designed to be constructed of New England granite, and thirteen steps, emblematical of the first Confederated States, of Pennsylvania marble. The embellishments on the Pedestal will illustrate four of the most prominent scenes in the life of Washington. It will be an honor to the public spirit and patriotism of the city of Philadelphia.—*Balt. Pat.*

[From the Philadelphia National Gazette.]

Dedication of a Hebrew Synagogue.—A Hebrew Congregation has just completed a beautiful Synagogue, or house of worship, in Adelphi street, which was yesterday (Thursday) dedicated under the name of 'The House of Israel.'

The place of worship is a beautiful room, with a gallery on the west end. The roof rises in a beautiful rotund, surmounted by a lantern of variegated glass. On the east of the room is a tabernacle or depository of the sacred writings. In the centre is a reading desk.

Early in the afternoon, there assembled a large number of persons, (those not of the Hebrew creed, by special invitation. We noticed several of our Judges, the Rev. Dr. Ducachet, the Rev. Mr Furness, the Rev. Mr Boardman, and several other clergymen of different denominations, Dr. Chapman, Dr. Mitchel, etc. The Rev. *S. M. Isaac*, of New York, was the officiating clergyman. He was dressed similarly, to an Episcopal clergyman, with a large white silk shawl thrown over his shoulders. All the other gentlemen assisting had a white scarf thrown over their shoulders, and all the congregation wore their hats, as is customary with the Israelites during worship and solemn service.

The sacred scrolls mentioned were each wound round wooden staves, and then enclosed in rich velvet cases. The tops of the staves generally were elegantly ornamented with silver miniature minarets. The service was as follows:

The Wardens, and other Honorary officers of the Congregation, brought the Sacred Scrolls of the Law to the door of the Synagogue, where, standing under a copy, they exclaimed:

'Open unto us the gates of righteousness, we will enter them and praise the Lord.'

The Reader and Choir answered:

'This is the gate of the Lord, into which the righteous shall enter.'

The Reader, turning to the bearers of the Scrolls, as they enter them, said:

'Enter ye his gates with thanksgiving, and his courts with praise. Be thankful unto him, and bless his name.'

The doors being now opened, the bearers of the Scrolls entered, the Reader saying:

'How good are thy tents, O Jacob! thy tabernacles, O Israel.'

'O Lord, I have ever loved the habitation of thine house, and the dwelling place of thy glory.

'We will come into thy tabernacle, and worship at thy footstool.'

'Come, let us worship, and bow down, let us bend the knee before the Lord our Maker.'

The Choir then chanted.

'Blessed be he who cometh in the name of the Lord. We bless ye from the house of the Lord.—Worship the Lord with gladness, come into his presence with exulting song.'

Meantime the procession proceeded towards the Ark, when the Reader said the following blessing:

'Blessed art thou, O Lord! our God, King of the Universe, who hath preserved us alive, sustained us and brought us to enjoy this season.'

The Ark was then opened, the congregation saying:

'And when the Ark set forward, Moses said arise, O Lord, and thine enemies shall be scattered, and those that hate thee shall be made to fly before thee, for from Zion shall thee law go forth, and the word of the Lord from Jerusalem.'

The Reader responded:

'Blessed be he who gave the law, with all its sacredness to his people of Israel.'

The procession then proceeded seven times to circumambulate the Synagogue; during each circuit, one of the following Psalms was chanted by the Reader and Choir:

During the first Circuit, Psalm One Hundreth.
During the second Circuit, Pslam Thirtieth.
During the third Circuit, Psalm One Hundred and Twenty-second.
During the fourth Circuit, Psalm One Hundred and Eleventh.
During the fifth Circuit, Psalm One Hundred and Thirty-second.
During the sixth Circuit, Psalm One Hundred and Thirty-eight.
During the seventh Circuit, Psalm Ninety-first.

After the seventh circuit, the Rev. Mr Isaacs, who headed the processions, (consisting of different numbers each time) during the three first circuits chanted a prayer in Hebrew for the government, reciting in English the petition for our national, our state, and our city magistrate. Mr Isaacs then delivered a discourse on the nature of worship, and the objects and use of prayer, concluding with an impressive charge to the children of the congregation.

After which the procession divided into two lines, one on each side of the Ark, when the Reader and congregation sung a Psalm of David;

'Ascribe unto the Lord, O ye sons of the mighty; ascribe unto the Lord glory and power, &c.'

After which the Reader said the following:

'And when the Ark rested he said, arise O Lord unto thy dwelling place, thou and the Ark thy help, &c.'

When the Scrolls of the Law had been deposited in the Ark, the Reader and Choir chanted the following:

'Praise ye the Lord. Praise God in his sanctuary, praise him for his extensive power, praise him for his mighty deeds, praise him according to his great excellence, praise him with the sound of the trumpet, praise him with psaltery and harp, praise him with the timbrel and flute, praise him with melodious instruments and organs, praise him with harmonious cymbals. Every breathing creature will praise the Lord. Hallelujah! Hallelujah!'

And closed with the Sabbath Evening Service.

The music was of the most delightful kind; some of it, we were told, was very ancient. The last two psalms were exquisitely chanted. All present felt, if not a sympathy as religionists, at least a happiness as patriots, that men may here worship God according to the dictates of their conscience.

From Europe.—London papers of Aug. 11th, have been received at New York. Parliament was to be prorogued by the Queen in person on the 11th August.

The Right Honorable Poulet Thomson, Governor General of Canada, is to be immediately raised to the Peerage. Lord Viscount Falkland is appointed to succeed Sir John Campbell in the Government of Nova Scotia. Sir John Campbell is appointed Governor of Ceylon.

Prince Louis Napoleon has made an attempt to create a revolution in France. He took a steamer in the Thames, and left with fifty six attendants for the coast of France. He landed at Boulogne. The following is from a French papet.

Boulogne Sur Mer, Aug 6. This morning, one of those mad attempts at revolution which have characterised the French since the days of the first and of memorable July, disturbed the inhabitants of this peaceful town from its slumbers. The facts, as I have collected them, are as follows:

The city of Edinburgh steamer, belonging to the Commercial Steam Navigation Company, was hired by Prince Louis Napoleon, ostensibly for an excursion of pleasure along the British coast, for 14 days. In this he embarked with 56 followers, eight horses and two carriages, in the Thames, on Wednesday last; this morning, about 2 o'clock, they reached the coast of France, off Wimiroux, about three miles from Boulonge.

As might have been expected the attempt was unsuccessful. The Prince and his principal followers were captured, soon after their design become known, and lodged in prison to await the decisions of government.

The steam packet brought in with her a handsome green travelling carriage, and a caravan, which contained all the military dresses, caps, knapsacks, &c. also eight very fine horses. The horses were landed as soon as convenient. The carriages remained on board in possession of the dounniers armed with their swords and muskets, with fixed bayonets.

There are also on board, four barrels filled with 40 franc pieces in gold, (otherwise called double Napoleons or Louis.)

Prince Louis has also, contained in a belt on his person, twenty thousand pounds sterling in Paris Bank bills, which he is allowed to retain.

Some of the Bonapartists concerned in this mad attempt are very well known at Boulogne; their names are not yet published.

Boulogne, 6 o'clock A. M., 7th Aug., 1840. Boulogne is perfectly tranquil, without any apprehension of farther disturbance.

The following is a copy of the proclamation scattered by the Prince and his followers:

Prince Napoleon, in the name of the French people decrees as follows:

The dynasty of the Bourbons of Orleans has ceased to reign. The French people are re-instated in their rights. The troops are delivered from their oath of fidelity. The Chamber of Peers and the Chamber of Deputies are dissolved. A national Congress shall be convoked on the arrival of Prince Napoleon at Paris.

M. Thiers, President of the Council, is appointed, at Paris, President of the provisional government.

Marshal Clausel is named commander in chief of the troops assembled at Paris.

General Pajot is to be commander of the first military division.

All the chiefs of the corps who do not conform immediately to these orders shall be replaced.

All officers, sub-officers, and soldiers, who will show their energetic sympathy for the national cause shall be recompensed in the most distinguished manner.

In the name of the country. God protect France. Boulogne, the —, 1840. LOUIS NAPOLEON.

The latest Paris advices were of Aug. 10th. The condemnation of Prince Louis was universal, both by the press and the public. Many persons had been arrested at the capital, as implicated in the affair. It was supposed that the Prince and his companions would be brought to Paris, and tried by the Chancellor of Peers.

Paris, Aug. 10th. Louis Philip came to Paris unexpected on Sunday morning, and Louis Napoleon was brought to Paris in the course of Saturday, for examination at the chief office of Police.

M. Guizot landed at Calais, from London, on the 7th, and proceeded to join the King at Eu. M. Thiers was also there.

A letter from Boulogne, dated the 8th, says that King Louis Phillippe was shot at on his way to Eu, and that his coachman was killed.

In relation to Louis Napoleon's *revolutionary movement*, the London correspondent of the New York Sun remarks:

His proclamation to the French people was spirited, and calculated to excite them to rise—he appealed directly to their feelings. He says: 'At present there is in France nothing but violence on the one hand, and licentiousness on the other. I wish to re-establish order and liberty—by surrounding myself with all the heads of the country, without exception, and in depending for support only on the skill and the interests of the masses, I wish to found a solid, standing edifice. I wish to give to France near alliances, a firm peace, and not to expose her to the hazards of a general war. Frenchmen, I see before me a brilliant future for the country—I feel behind me the shade of the Emperor, which drives me forward. I never shall halt until I recover the sword of Austerlitz, place the eagles again on our standards, and restore to the people their rights. Vive la France!"

The plot was perhaps deeply laid, but there was something wrong somewhere—Louis acted too soon, in the wrong place, as is supposed by the press here. This may be only the beginning of trouble for France. When the ashes of Napoleon are carried to Paris, some well planned scheme, to hurl Louis Phillippe from the throne, may find a successful issue.

We subjoin some further extracts from the papers.

'PARIS, August 7.

'The Temps, M Theirs's journal, says that Prince Napoleon Louis may pay dearly for his repeated offence, and his contempt for the clemency which saved him. It intimates that the Ministry is resolved this time to have him tried by the Court of Peers.

'Thus we have one of the embarrassments which we have predicted would happen to M. Theirs. We asked what he would do if Prince Louis should present himself during the triumphal removal of the mortal remains of Napoleon? Can we conceive this prosecution between the column of the Place Vendome and the *Castrum doloris* which is going to be erected at the Invalida? Into what a state are people's minds thrown by extolling a system and a man while you put in prison and call for the punishment of the representative of the system, and the heir of the man? Was it not M. Remusat who openly, in the Chamber, called Napoleon the legitimate Sovereign of France? By what logic will you now prove to Prince Napoleon Louis that his pretensions are not legitimate? O, sophists! abuse words, and fancy that these words will have no consequences! We believe that we know the real cause of all the movements of Prince Napoleon Louis.

We learn from a quarter on which we place entire confidence, that Prince Joseph being solicited to recognize the royalty of Louis Philippe, replied to the person who made the proposal—'I would recognize Louis Philippe, if like us, he had four millions of votes. These votes are our title, let Louis Philippe produce as many, and I will not hesitate to recognize him.—*Gazette de France.*

MARRIAGES.

In this city, on Wednesday last, at the Stone Chapel, by Rev. Dr. Greenwood, Mr Charles L. Hayward, of New York, to Miss Emmeline Greenwood, daughter of William P. Greenwood Esq. of Boston.

Mr Alonzo P. Kenrick, formerly of Charlestown, to Miss Sarah Jane Thayer, of Boston.

At Suffolk street Chapel, on Wednesday evening, by Rev. J. T. Sargent, Mr Edward Butrick to Miss Frances A. Talbot.

In Salem, Capt. Charles Hoffman to Miss Eliza Amanda, daughter of the late Capt. Henry King.

In Marlborough, Mr John H. Peters to Miss Lucy W. daughter of Mr Asa Hapgood.

In Portland, 7th inst. by Rev. Mr Lincoln, Mr David Tucker, printer, of Boston, late of Portland, to Miss Harriet M. youngest daughter of Mr William Vose.

In North Bridgewater, Sept. 14th, Mr Charles Howard, of this city, to Miss Harriet, daughter of Silas Packard, Jr., of N. B.

In Dorchester, on Wednesday evening, by Rev. Mr Cunningham, Mr John L. Fletcher, Merchant of Littleton, to Miss Clarissa, daughter of late Mr Robert P. Tolman of Dorchester.

At Mount Pleasant, Ill, William W. Fuller Esq. Counsellor at Law, to Miss Mary Fletcher, daughter of late Rev. Nathaniel H. Fletcher formerly of Kennebunk Maine.

DEATHS.

In this city, Sept. 11, Thomas, infant son of Thomas and Caroline Cunningham; Hasket Derby, only son of William and Susan Lang, 21 months. George R. Foster Esq., Acting Consul of the U. States at Bahia, Brazil, 51

On Monday, William Gurdon, youngest child of Wm. M. Pray, 2 years and 9 months.

In Charlestown, Sept. 12, Mr Josiah Reed, 86.

At Roxbury, 14th inst, Rev. Daniel Oliver, formerly Minister of the Upper Parish, in Beverly, in his 89th year.

At West Cambridge, Mrs Mary Adams, 81.

At Plymouth, 9th inst. Ebenezer G. Parker Esq., Cashier of the Old Colony Bank, 40.

In East Sandwich, 8th ult. much lamented by a numerous circle of friends and relatives, Joseph Hall, Esq., 47.

In Greenfield, on Wednesday evening last, Elijah Alvord, Esq. 64.

In Nashville, Tenn., Aug. 3, Mrs Catherine Stearns, late of Watertown, Mass.

Died at South Scituate—Peter Coffin Esq., 71, late of this city. Mr Coffin was an indulgent Father—a kind and generous Neighbor, an upright Merchant—an honest Man. He will be long lamented by those who knew him.

UNITARIAN PUBLICATIONS, published by JAS. MUNROE & CO., and for sale at reasonable prices—
Norton's Reasons, 12mo
The Unitarian, edited by Bernard Whitman, 8vo
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A few p

POETRY.

For the Register and Observer.

THERE'S GLADNESS EVERY WHERE.

Go where the stars are keeping
Their holy vigil o'er the silent world:
Go where the waves lie sleeping
'Neath the blue curtain o'er their breast unfurled:
Go if thy soul is crushed by doubt or care:
Thou wilt find nought but joy and gladness there.

Go where the green leaves quiver
In the pale moonbeams sweetly o'er them shed:
Go where the shining river
Sparkles in light within its glassy bed.
Go if thy harp-strings breathe a note of pain,
These shall not whisper to thy heart in vain.

Go where the air is teeming
With the rich fragrance of a summer's morn:
Go where the skies are gleaming
With the soft radiance in their arches born.
Go where the hills send forth a joyous cry,
And the vales echoing shout a glad reply.

Go forth amid the mountains:
By the lone forest paths with nature go:
Go where the singing fountains
Are silent never, in their ceaseless flow.
Thou shalt find soothing for thy sorrows there,
And gladsome notes shall woo thee from thy care.

Go where the birds are singing
Their lay of love upon the woodland spray:
Go where the flowers are springing,
With open petals to the light of day.
And the soft fragrance, and the carol free,
Shall speak to thee of glad tranquillity.

Yes, by the heaving ocean,
Or far away upon the valleys green:
In the world's rude commotion,
Or when the dusk of eve enshrouds the scene,
One choral song is borne upon the air,
Swelling the chorus, 'gladness every where.'

Gladness above, around thee!
And is it echoed by the soul's deep voice?
Hath the blest thraldom bound thee,
That bids thee ever in thy path rejoice?
Then may'st thou join the universal choir,
And strike the anthem from thy deep toned lyre.

But if of woe and sorrow,
Thy heart doth weave an ever length'ning chain,
If to a dark tomorrow,
Thy soul doth turn with sadness and with pain,
Then upward send thy anguished thoughts in prayer!
Thou shalt find gladness for thy spirit there.

Waltham. L. B. T.

For the Register and Observer.

TO LAURA BRIDGMAN, (THE DEAF, DUMB AND BLIND GIRL.)

BY C. F. ORNE.

'T is sweet to rove the wild-wood glade,
'T is sweet the wild bird's song to hear,
To sit beneath some old tree's shade,
Where the small runnell bubbles clear;
'T is sweet to see the dewy grass,
'T is sweet the springing herb to see;
'T is sweet to hear the light gales pass,
Rustling the leaves of bush and tree;
The faintly fragrant air to breathe,—
To gaze upon the starry heaven,—
To weave the modest wild-flower wreath,—
To watch the gathering shades of even,—
To hear a dear familiar voice,—
To read what gentle eyes reveal,—
In strains of music to rejoice,—
Are not these pleasures all may feel?
Ah no! for, Laura, to thine eyes
There comes the glorious sunlight never;
For thee no breeze in perfume sighs,
Thine ears, thine eyes are closed for ever!
Thou wert a young and gentle flower,
The loved, the cherished, the caress'd,
Affection round thee spread its dower,
Thou wast beloved, and thou wast blest.
But sickness came, and laid its hand
Full heavy on thy infant head;
Sorrow was 'mid thy household band,
And chilling fear, and anxious dread.
But when that heavy hand was raised,
A deeper sorrow yet remained;
How sunk their hearts who on thee gazed,
How were thy friends by anguish pained!
In thy dark eyes was quenced the sight,
They vainly sought thy mother's face;
Thy ear no more with sweet delight
Listened, each step of hers to trace.
Thy infant voice upon her ear
Might fall in music never more.
All scents, all sights, all sounds most dear,
For thee were fled,—for thee were o'er.
Wo, for thee! Did thy mind grow dark,
And could thy soul no sweet light see?
Or cheered there yet some heavenly spark,
The 'chambers of its imagery'?
God did not leave thee, gentle child!
To dwell in darkness and alone;
Compassionate, and kind, and mild,
His light around thy pathway shone;
He raised up one,* to such as thee
A true, sincere, and lasting friend:
No strife could shake his constancy,
No power his perseverance bend.
Small the beginning that he made,
Few were the children of his care.
His hand its bounty never staid,
His pitying heart did not despair.
Then others came with words of cheer,
And kindly aid was freely lent,
And on a cause to Virtue dear,
A blessing from high heaven was sent.
And now upon yon breezy height,†
Where that proud building rears its head,
There bounds thy form, as airy light,
As joy her mantle o'er thee spreads.
Where thy young comrades frolic free,
There dost thou join the glee and mirth,
Happy, as if ye all could see
The countless beauties of this earth.
When pondering o'er the storied page,
They search for literary lore,
There, with an aspect grave and sage,
Thy fingers those raised words explore;
In thy fair face we read the thought,
As images or bright or sad,
Before thy mental eye are brought,
To give thee grief, or make thee glad.
Oh! could we look into thy mind
And watch the workings of thy heart,
What light in darkness should we find,
What wonders would the scene impart!
Kind, gentle friends with earnest care
Watch thy young mind's expanding flower,
Shield it from breath of ruder air,
Give learning's sunshine, and its shower.
And thou art happy; in thy heart
Grief hath not yet a dwelling found.
Thou hast not felt keen sorrow's dart;
Thee have not care's dark fetters bound.
But deep within thy heart there lies
Love's well-spring ever gushing up;
Too oft the source of bitter sighs,
Too oft the poison in life's cup.
Oh! may the tree of healing stand
Ever by that deep fountain's brink;
If planted there by God's own hand,
From no dark trial need'st thou shrink.

August 20, 1840.

* Dr I. D. Fisher.
† The Perkins Institute, South Boston.

MISCELLANEOUS.

TEMPERANCE IN IRELAND.

The population of the town and parish of Dun Garvan (county Waterford) numbers about 11,000. It is calculated, that of these, at least 1,000 spent sixpence a day in drink, which would amount to about 9,000*l.* a year. Only imagine the benefits which these whiskey drinkers (supposing even only 2,000 out of the whole to be reformed) must derive by converting 9,000*l.* a year to the purchase of clothes and other articles conducive to their comfort! There were, even so late as last autumn, 75 whiskey shops in that town, and a careful inquirer has stated, that on an average, their sales amounted to 15*l.* a week each house, which would be nearly 60,000*l.* a year. This expenditure upwhiskey and porter, contributed, let us assume, from a semicircle whose radius shall be fifteen miles in extent, (Dungarvan being a sea-port town,) applied to better purposes, must of necessity speedily ameliorate the whole form and appearance of society in that country. A decided improvement showed itself in that town early in November, when, the writer to whom we allude assures us, 'that the public houses, shebeen shops, and dram counters, are now as deserted as Goldsmith's village ale-house. Number One, the apartment in our Bridewell designed for the reception of drunkards, is now at the service of any elderly lady or gentleman who may be in want of a good dry lodging in a retired situation. Our meat shambles are crowded with the wives and daughters of tradesmen, laborers, and fishermen, laying out the money hitherto spent in whiskey. The sale of tea, coffee, bread, oatmeal, and all other necessaries, which may be deemed luxurious to the humbler classes, has increased in a ratio of 60 per cent; while the business of petty sessions courts, within a circle of fifteen miles about Youghal and Dungarven, has decreased in a ration of 80 per cent.

It is stated by Mr Cyrus Clark, of Glastonbury, Somersetshire, a member of the Society of Friends, who lately made a tour in the south of Ireland, that at Fermoy (county Cork,) the usual number of spirit licenses applied for at the beginning of the year was, as he learned from good authority, eighty; but that this year the applications did not exceed five! 'I have now,' he adds, 'returned to Dublin, and repeat that I have not seen more than one drunken man, to my knowledge, in the south of Ireland, and not one in Waterford, Clonmel, Cork, or Limerick! What a change!'

The Irish excise revenue returns for the last quarter, especially from the southern and western districts, fully corroborate these various statements. We find it affirmed, upon what we know to be good authority, that 'the periodical returns heretofore made from the local districts to the excise-office in Dublin, yielded upon an average 20,000*l.* each, and those returns are made about every two months. The last returns do not average more than from 200*l.* to 500*l.* each. The excise revenue of Ireland has considerably exceeded 1,000,000*l.* per annum. The amount now received can scarcely reach half a million! Possibly it is much less, as whiskey has been the great source of excise revenue in this country. The temperance system has been rapidly extinguishing this branch of revenue; and in several counties the sums now paid to the collectors would not defray a fourth part of the salaries of the staff of officers employed in the collection.'

No doubt the returns from the eastern counties, which Father Matthew has been recently visiting, will speedily show a similar decrease. We should not be at all surprised to find, in the course of a few months, the million per annum reduced to a sum not much exceeding £100,000. For the revenue, however, we have no apprehensions. The deficiency under one head will be rapidly supplied by a more than proportional augmentation under others—as that of tea, for example, which alone will probably compensate the chancellor of the exchequer for his temporary losses. But even were this not likely to be the resnlt of the great moral revolution which is going on before our eyes, assuredly the solid groundwork thus laid for the regeneration of Ireland, would have been very cheaply purchased at the total sacrifice by the national treasury of a million sterling per annum. As to the inconvenience which this change may cause to distillers and other traders engaged in the manufacture or sale of spirits in Ireland, that also is a matter which may be easily amended. They would act wisely by taking their course at once, and transferring their capital to some other channel of employment.

Some months ago, when the effect of Father Matthew's operations began to show themselves in very decided colors upon the surface of society, there were many who doubted the facts related concerning those operations, and perhaps a still greater number who looked upon the impulses towards temperance which thus simultaneously appeared in different parts of the country, as mere fanaticism, or at best, a sort of contagious sympathy, which must speedily have spent itself in resolutions not intended, or not possible, to be kept inviolable for any length of time. We have it now, however, upon evidence not to be disputed, that a very large number of persons say at the least five hundred thousand, have scrupulously adhered to the pledge during a period of three months. Here is a fact not to be denied. That some may relapse into their former bad habits is highly probable. Human frailty tells us that we cannot depend upon the attainment of moral perfection, even by a long course of virtuous action. But making every allowance for the weak and vulnerable points of our common character, we think we ought not to be charged with fostering mere visionary hopes, if we congratulate ourselves and the country upon the events now going on in Ireland.

We think there are not a few strong guarantees for the permanence of the change that has already taken place. In the first place, the vice of intemperance is of itself so disgusting, so injurious to happiness, health, and fortune, that when once it is abandoned, even for a short season, it is contemplated with a degree of horror which is a most powerful bar against the return of its ascendancy. In its absence virtues are acquired not practised before—little stores of wealth are gained, before unknown—the hearth, formerly neglected, is now kept clean—the parents and the children, long accustomed to mere rags, are now comfortably clothed—the pot on the fire, hitherto familiar only with potatoes, now contains a leg of good mutton, or a piece of bacon well garnished with cabbage—the 'rent' is easily paid—a cow is added to the two or three pigs which in days scarcely yet gone by were the sole payers of the rent, all other sources of gain having been squandered on whiskey. It is morally impossible that those days of destitution and misery can ever come back upon a people who have even for a short time become acquainted with the results of the temperance system. Add to these circumstances the feelings of self-respect, attested from all quarters to have been already acquired by the practisers of temperance—the public shame that attends relapse—the diminution, by reason of the almost total extinction of distilleries and whiskey shops, of the occasions of temptation—the increased vigilance and renewed exhortations of the clergy, and the deeper impression which such exhortations must produce upon minds newly opened to the charms of those ever admirable precepts that constitute the foundation of christianity. The local societies existing, or that soon will exist, in every quarter of the island, must also acquire a power within their districts which it will not be easy to overthrow, or even resist or elude to any material extent. These are all, as we humbly conceive, guarantees of the most satisfactory description for the realization of our best hopes on this most important subject. In short, as it appears to us, the relapse of any considerable portion of the Irish temperance societies into the habits of drunkenness, so long the disgrace and hindrance to every effort for the amelioration of that country, would now be a more astonishing change than even the sudden and sublime diversion from the ways of evil to those of every virtue, which has been recently effected in that country. It is comparable to no event recorded in history, except the passage of the Israelites through the Red Sea. The God who opened to his people that path through the waters, and closed them again upon the Egyptians, their chariots and horsemen, knows how to set up his barriers against the second captivity of a nation which he has just set free from a still more terrible oppressor.

It is too soon yet to shape out all the political consequences which must follow from the moral changes now in progress through every part of Ireland. Temperance must beget wealth; wealth—self-respect, self-government, knowledge, power, tranquillity, the amalgamation of all parties into one people, the promotion of Ireland from a province to a nation. The example set by this country cannot be without its effect upon England, upon Europe, upon the whole earth. Let but the seeds of regeneration be freely cast upon that earth, and at the harvest time shall assuredly come the good fruit. Vast movements of men from the courses of vice to those of virtue may be hereafter looked for, as the result of labors directed betimes to that grand object. Thus shall the paradise so long lost to human vision be restored, and the sons of men be embraced in the one great fold of religion, charity and peace.

THE CONDEMNED AND HIS CHILD.

My child looked rosy and happy, and her large eyes were bright—oh! she is so pretty! I drew her towards me, I raised her in my arms, and placing her on my knees, kissed her dear hair. I asked, 'why is her mother not with her?' and I learnt that she was very ill, and my poor old mother also. Mary looked at me with astonishment. Caressed, devoured with kisses, she submitted quietly; but from time to time, cast an uneasy look towards her nurse, who was crying in the corner. At length I was able to speak. 'Mary,' I exclaimed, 'My own little Mary!' and I prest her violently against my breast, which was heaving with sobs. She uttered a little cry and then said, 'oh! you hurt me, sir.' 'Sir!' it is nearly a year since she has seen me, poor child! She has forgotten me—face, words, voice; and then who could know me with this beard, this dress, this pallor? What! already effaced from that memory, the only place where I wished to survive! What! already no longer a father, am I condemned to hear no more that word, so soft in the language of children, that it cannot remain in the language of men, '*papa*.' And yet to have heard it from that sweet mouth once more, only once more, that is all I would have asked in payment for the forty years of life they will take from me. 'Listen, Mary,' said I to her, joining her two little hands in mine. 'Do you not know me?' She looked at me with her bright beautiful eyes, and answered, 'oh! no, indeed.' 'Look at me well,' I repeated, 'what! dost thou not know who I am?' 'Yes, sir,' she answered, 'you are a gentleman.' Alas! while loving one being on earth, loving with all your deep affections, having that being before you, who sees and looks at you, speaks and answers you, and yet knows you not; you wish for consolation but from this one being, who is the only one that does not know that you require it because you are going to die! 'Mary,' I continued, 'hast thou a papa?' 'Yes, sir,' said the child. 'Well then, dearest, where is he?' She raised her large eys in astonishment; 'ah you don't know, sir, papa is dead;' here she began to cry; I nearly let the angel fall. 'Dead!' I exclaimed, 'Mary, knowest thou what it is to be dead?' 'Yes, sir,' she answered, 'he is in earth and in heaven.' And she continued of her own accerd, 'I pray to God morning and evening at mama's knees.' I kissed her on the forehead—'Mary, say to me thy prayers.' 'I could not sir; a prayer you do not say in the middle of the day. Come tonight to my house and you shall hear me say it.' This was enough, I interrupted her. 'Darling Mary, it is I who am thy papa.' 'You!' returned she. I added, 'wouldst thou like me for thy papa?' The child turned away; 'No, sir, my papa was much prettier.' I covered her with kisses and tears. She tried to escape from my arms, crying—'sir, you hurt me with your beard.' Then I replaced her on my knees devouring her with my eyes, and continued, 'Mary, canst thou read?' 'Yes,' she answered, 'I can read very well. Mama makes me read my letters.' 'Well then read a little to me,' said I, pointing to a printed paper which she held crumpled in one of her dimpled hands. She shook her pretty head, saying, 'oh! dear me, I can only read fables.'—'But, try, my darling; come open your paper.' She unfolded the paper, and began to spell with her fingers, 'SEN—-sen—-TENCE—-tence——*Sentence*.' I snatched it from her hands. It was my own sentence of death she was reading to me. Her nurse had bought the paper for a penny. To me it had cost more. No words can convey what I felt; my violence had alarmed the child, who was ready to cry—suddenly she said to me, 'do give me back my paper, I want to play with it.' I restored it to her nurse. 'Take her hence.' And I fell back in my chair, gloomy, desolate, and in despair. Now they may come, I care for nothing more—the last fibre of my heart is broken.'

MY MOTHER'S GRAVE.

No spot seems so sacred, or so pregnant with power to awaken deep emotions and melt my soul into tenderness, as my mother's grave! What a volume of past recollections does every visit to that grave call up! What hallowed thoughts and sacred remembrances stand associated with the dust that slumbers in that narrow house! Can I ever forget a sainted mother's love? Can I ever forget the hour she took my tiny hand into her's and led me to a secret place, there to pray for me and to teach me how to lift up my infant voice to the Creator of the skies? Can I ever forget how each night and morning in childhood's happy days I knelt at her side to repeat 'Our Father?' Can I ever forget how in my childish sorrows her voice soothed my distress, and her bright beaming smile spread a sunshine around my path? Can I ever forget how, when sickness came upon me, and the scorchings of fever sent the blood boiling through my veins, she hung over me like a guardian angel—laid her soft hand upon my burning brow, and night after night sat and watched by my pillow? Can I ever forget that look of holy rapture and unutterable gratitude that lit up her countenance when the constraining love of Christ first led her unworthy child to go forward and take hold of the horns of the altar? And above all, can I ever forget her prayers and solemn counsel, her holy trust in Christ and upward looking towards the summit of the everlasting hills, when the icy hand of death was upon her, and her hold upon life was breaking away? And could I stand by her grave, and not have these recollections come thronging upon me? But I must stop. I had almost forgotten that I was writing for the eye of others. Did I not know that many into whose hands these remarks will fall, have also stood by a mother's grave and thought and felt unutterable things, and will therefore appreciate the source and sacredness of these feelings to which I have been almost involuntarily led to give expression, I would immediately erase them from this sheet.—*Epis. Record.*

EVIL OF INJUDICIOUS PUNISHMENT.

Little Charlotte was going out into her father's orchard: it was full of violets. 'Oh,' cries Charlotte, full of joy, 'what beautiful little flowers! I will gather my apron full, and make a nosegay for mother.' She immediately knelt down, and with great industry gathered her apron full. Then she seated herself under an apple tree, and made a handsome nosegay. 'Here it is,' said she; 'now I will run and convey it to my dear mother. How she will be delighted to kiss me!' To increase the pleasure of her mother, she crept slily into the kitchen, took a china plate, put the nosegay on it, and went on a full leap down the stairs to find her mother. But Charlotte stumbled, fell, and broke the china plate into a hundred pieces, and scattered her nosegay all around. Her mother, who was in the room near by, heard the noise, and immediately sprang to the door. When she saw the broken plate, she ran back, seized a rod, and without inquiring a word about the manner in which the plate was broken, came to the child. Terrified, both by the fall and on account of the broken plate, and half dead with the fear of the rod, little Charlotte could only ejaculate, 'dear mother! dear mother!' But this was of no service to her. 'You naughty child!' said her mother; break a beautiful plate will you?' and chastised her severely. This injustice alienated her affections, and she never again brought a nosegay to her mother.

DEFINITIONS OF PLEASURE.

It is difficult to say what pleasure means. Pleasure bears a different sense to every one. Pleasure to a country miss, just 'come out,' means 'race ball, so many partners, and that she has danced till she can hardly stand.' Pleasure to an aspirant after fashion means 'a card for Devonshire House, or a note from Lady ——.' Pleasure to a school boy means 'tying a string to his school-fellow's toe when he is asleep, and pulling till he awaken him.' Pleasure to a man of an inquiring mind means 'a toad inside a stone, or a beetle running with its head off.' Pleasure to a man of taste means 'a first rate artist and a good dinner.' Pleasure to a laboring man means 'doing nothing.' Pleasure to a fine lady means 'having something to do to pass away the time.'—Pleasure to an antiquarian means 'an illegible inscription.' Pleasure to a connoisseur means 'dark, invisible, very fine picture.' Pleasure to a philosopher, a modern philosopher, a young philosopher, means 'liking nothing, despising every thing, and proving every one a simpleton except himself.' Pleasure to a beggar means 'a sovereign, by mistake, instead of a shilling.' Pleasure to a sailor, 'a fresh breeze and a sight of land.'—Pleasure to the afflicted, 'a tear.' Pleasure to the sweetest of tempers, 'the last word of an argument.' Pleasure to the social, 'the human face divine.' Pleasure to the morose, 'I shan't see a soul for the next six months.'

DON'T BE DISCOURAGED.

Don't be discouraged, if, in the outset of life, things do not go on smoothly. It seldom happens that the hopes which we cherish for the future are realized. The path of life, in the prospect, appears smooth and level enough, but when we come to travel it, we find it all up hill, and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find it to our disappointment, if we have built on any other calculation. To endure it with as much cheerfulness as possible, and to elbow our way through the great crowd 'hoping for little, yet striving much,' is perhaps the best plan. But,

Don't be discouraged, if occasionally you slip down by the way, and your neighbor treads over you a little; or, in other words, don't let a failure or two dishearten you—accidents will happen; miscalculations will sometimes be made; things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes clear and favorable; and as it would be folly to despair of again seeing the sun, because to-day is stormy, so it is unwise to sink into despondency when fortune frowns, since, in the common course of things, she may surely be expected to smile again and again.

Don't be discouraged, if you are deceived in the people of the world—they are rotten at the core.—From such sources as these you may be most unexpectedly deceived; and you naturally feel sore under such deceptions; but to these you must become used; if you fare as most people do, they will lose their novelty before you grow gray, and you will learn to trust men cautiously, and examine their character closely, before you allow them great opportunities to injure you.

Don't be discouraged under any circumstances,—Go steadily forward. Rather consult your own conscience, than the opinion of men, though the latter is not to be disregarded. Be industrious; be sober—be honest—deal in perfect kindness with all who come in your way, exercising a neighborly and obliging spirit in your whole intercourse; and if you do not prosper as rapidly now as some of your neighbors, depend upon it you will be happy.—*Monthly Repository.*

A CLEVER DEFENCE THE CAUSE OF A MAN'S EXECUTION.

A case has been lately laid before the attorney-general and me, by the direction of the Lords of the Admiralty, to consider of the expediency of prosecuting for a libel the printer of a weekly newspaper, called the Independent Whig, which has brought some facts to our knowledge that demand the most serious attention. A sailor of the name of Thomas Wood was tried by a court martial at Plymouth on the 6th of October last, on a charge of having been concerned in the mutiny and murders which were committed on board the Hermione. It was in September, 1797, that the mutiny took place; and the prisoner being only, as was supposed, of the age of twenty-five when he was tried, could not have been more than sixteen when the crime was committed. The fact was proved but by a single witness; that witness, however, who was the master of the Hermoine, swore positively that the prisoner, who, he said, at the time bore the name of James Hayes, was the very man whom he remembered on board the Hermione, and that he saw him taking a very active part in the mutiny. Notwithstanding the positive oath of the witness thus identifying the prisoner since, and as the appearance of a man generally changes very considerably in the nine years which elapse between the ages of sixteen and twenty-five, little reliance could be had on such testimony. It was, however, the only evidence in support of the prosecution. But what was wanting in the evidence for the crown was supplied by the prisoner's defence. It was delivered in, in writing, and was, in truth, a supplication for mercy rather than a defence. The following passage contains the whole substance:—'At the time when the mutiny took place, I was a boy in my fifteenth year. Drove by the torrent of mutiny, I took the oath administered to me on the occasion. The examples of death which were before my eyes drove me for shelter among the mutineers, dreading a similar fate with those that fell, if I sided with, or showed the smallest inclination for mercy;' and then follow entreaties for compassion on his youth, and a declaration that he had not enjoyed an hour's repose of mind since the event took place. The court found him guilty—he was sentenced to be hanged—and on the 17th of October, the sentence was executed. In the meantime his brother and sister, who were in London, heard of his situation and made application to the Admiralty. They insisted that their brother was innocent; that he was not even on board the Hermione, but was serving as a boy in the Marlborough, at the time the mutiny took place; they procured a certificate of this fact from the Navy Office, and transmitted it to Plymouth, were it arrived previous to the execution. The guilt of the prisoner, however, appeared so manifest from his own defence, that no regard was paid to the certificate, and the execution took place. This proceeding was animadverted on in the Independent Whig, in several successive papers, with very great severity. The members of the court martial called upon the Lords of the Admiralty to punish the author of these libels; and, in consequence of this, they were laid before us. The attorney general suggested, at the consultation, the propriety of making some inquiry into the fact before the prosecution was instituted. We neither of us entertained any doubt of the man's guilt; but yet the attorney general thought it would be advisable, to be able to remove all possible suspicion upon that point. An inquiry was accordingly set on foot by the solicitor of the Admiralty; the result of which was that the man was perfectly innocent, and was at Portsmouth, on board the Marlborough, when the crime was committed in the Hermione. He had applied to another man to write a defence for him; and he had read it, thinking it calculated to excite compassion, and more likely to serve him than a mere denial of the fact. The attorney general prevented any prosecution of the printer.—*Sir Samuel Romilly's Memoirs.*

FRENCH BOOKS.—This day received by the Switzerland, Histoire et Description des Voies de Communication aux Etats Unis par Michel Chevalier, 4to, with an atlas; Le Diable Boiteux, par Le Sage, illustre par Tony Johannot, 8vo.; Histoire de l'Empereur Napoleon par P. M. Laurent de L'Ardeck, illustre par Horace Vernet, 8vo.; Fables de La Fontaine, illustres par J. J. Grandville, tome 3; Histoire de l'ancien et du noveau Testament, illustrated, par Le Maistre De Sacy (Royaumont.) 8vo.; La Jolie Fille du Faubourg par C. Paul de Kock; Les Rayons et les Ombres, par Victor Hugo; Tables de Logarithmes, par Francois Callet. Also, a fresh supply of Bandry's edition of Halam's Constitutional History of England, 4 vols; do Europe during the middle ages 2 vols; do. Introduction to the Literature of Europe, 4 vols; Shakspeare and his Times, by Nathan Drake, 8vo. C. C. LITTLE & JAMES BROWN, Importers of Foreign Books.
Sept. 12.

MIRACLES AS AN EVIDENCE OF CHRISTIANITY.—An Address delivered before the Ministerial Conference in Berry street, Boston, May 27, 1840, by David Damon. This day published by CHAS. C. LITTLE & JAMES BROWN. Sept. 12.

FOR BOY'S CLOTHES.—Very stout mixed Clothes and Cassimeres at uncommon low prices suitable for Boy's wear, may be had at KIMBALL & PHELPS, 28 Washington Street. sept 12

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John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
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GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherborne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j6

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Contents—A peep into Dent Dale; Andrew Law, his Childhood; Andrew Law and one of his Scholars; The Event of an Evening; Andrew Law's Household; A Removal; Felix Law; The new inmate; Mikky Hawe's Sheep Washing; Mikky Hawe's Festival; The Day After; Katie's Adventure; Leave Taking; The first part of a long Journey; The Journey's End; The New Home and its Inmates; Much in Little Space; A Stranger in London; A Visit.
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CARPENTER'S HARMONY.—An Apostolical Harmony of the Gospels; founded upon the most ancient opinion respecting our Lord's Ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists; with Notes, Maps, &c, by Lant Carpenter, LL. D. 2d edition. London.
A few copies of the above are for sale for the benefit of the Author's family, by JAMES MUNROE & CO. sept 12

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